Together

Thanks for a Happy Heart
By FAITH BALDWIN

God's Wonderful Trailside World A full-color pictorial

dmonth Magazine for Methodist Families October 1958 (SEE PAGE 3)

MADISON N J LIBRARIAN

Ft. Wayne Shows the Way

Bishop Richard C. Raines, right, mapped Fort Wayne's All Family campaign with District Superintendent Byron Stroh. Says the bishop: "TOGETHER *helps create greater interest, activity, and co-operation among members."*

OCTOBER is our anniversary month. Just two years ago, TOGETHER was born—projecting a fresh interpretation of the purpose of *The Christian Advocate*. That Methodist periodical was founded in 1826 to be *an entertaining, instructive, and profitable family visitor.*

Some friends had doubts about TOGETHER at first. One 87-year-old lady who had read the *Advocate* from childhood wrote that she was reluctant to see the change —"but I try to keep up with 'progress' even if it don't please me." I'm happy to say that such reservations have steadily evaporated. Today, TOGETHER is welcomed in almost 1 million Methodist homes!

At the heart of this "most exciting thing in Methodism" lies the All Family Plan of distribution. Now, more than 8,000 Methodist churches include in their budgets a special $2 subscription for each family. To churches around Fort Wayne, Ind., goes the honor of being the first district to adopt this plan 100 per cent. How this was achieved is sketched in these pictures taken from the film strip, *Fort Wayne Story*.

Only as TOGETHER is exposed to many more Methodists—those who seldom go to church, as well as those who attend regularly—can it be of truly great service to Christ and the Kingdom. Fort Wayne shows the way.

LOVICK PIERCE, *Publisher*

me call Together *the church's "silent salesman" homes, but it is also widely used in pulpits.*

With Together *in all Fort Wayne District Methodist homes, many church-school teachers use it to liven class discussions.*

Touching a young heart, Together *introduced this lad to "my friend, John" [the disciple] in last October's issue.*

Fort Wayne high school's Together *subscription brings youth hobby and movie features—plus good advice on teen problems.*

A Together *bonus: keeping tab on moving Methodists—and 300,000 do each year! Now pastors over the U.S. hear from the magazine office when subscribers move into their towns.*

Our Third Annual Invitation to:

COLOR Photographers

We thank you, you TOGETHER readers who click cameras!

Twice you've generously shared your color transparencies and made possible two eight-page pictorials in this magazine.

Your illustrations for *The Christian Family at Work, Play, Love and Worship* last May still bring letters of praise and requests for copies. Your pictures which we grouped to theme Katharine Lee Bates' hymn-poem, *America the Beautiful,* in August, 1957, just won a George Washington Honor Medal award from the Freedoms Foundation.

It's time now for another big reader-participation feature! This time, we invite you to "put into pictures" the ideas of the beloved hymn, *America.*

Samuel F. Smith wrote it back in 1832. It was set to an 18th century air—and Americans sing it so much that foreigners can be excused if they think it's our national anthem. And maybe you didn't know this, but the British use the tune for their anthem *God Save the Queen.*

America is No. 489 in *The Methodist Hymnal.* You may not have one handy, so we print the words below. Read them through thoughtfully, trying to *see* the concepts in dramatic pictures—pictures that you already have taken or can. Let your imagination go

AMERICA

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the pilgrims' pride,
From every mountainside
Let freedom ring!

My native country, thee,
Land of the noble, free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills,
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song:
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our fathers' God, to thee,
Author of liberty,
To thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King. Amen.

Send transparencies (*not* prints). If convenient, please jot down the kind of camera and film used, and the lens opening and speed. We'll pay you $25 for any of the 35-mm (slide type) transparencies used; $35 for larger sizes—all reproduction rights to become the property of TOGETHER. Send as many as you want, but with return postage *please.* We use all reasonable care in handling them and in returning those not published. All transparencies must be received by February 10, 1959. *But don't wait! Send yours now to:*

PHOTO EDITOR, TOGETHER, 740 RUSH ST. CHICAGO 11, ILL.

A Kansas photographer snapped this portrait of a pioneer woman at a historical celebration. Maybe it suggests another shot to illustrate America.

Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

NOTE: The last previous issue you received was for August. This one is dated October. But you will not be short changed. You will get the full number of issues ordered.

Perhaps you're wondering why the omission of ptember. To answer, we go back more than two years the time plans for TOGETHER were incubating.

Most monthly magazines arrive one week ahead of nth-of-issue. TOGETHER would therefore be especially lcomed in subscribers' homes, it seemed, if it came "off e" at midmonth—the October issue, for example, on before October 15. And this schedule would make it sible to give pastors a useful preview of TOGETHER's ntents in their *New Christian Advocate,* which is out the first of the month.

That's how TOGETHER came to be the *midmonth magae for Methodist families.* And it all has worked out t as planned—with one flaw. A few subscribers in corners of the world got their copies one month late, mingly. So starting with this issue we're setting the e one month ahead. You should have this October ue on or before September 15—but even readers reached dogsled mail in America's newest state-to-be should theirs before October 1.

We can't let this second anniversary issue slip through thout a warm *thank you!* Thousands of you readers ve been so generous with your letters, articles, and otographs, Methodists everywhere can truly say this *our* magazine. We will continue to look to you for p—especially you photographers. (*See opposite page.*)

And speaking of pictures, chances are you haven't guessed the subject of this month's cover. It's the nmon milkweed releasing its fluffy seeds to drift paraitelike across the countryside. Mrs. Myrtle Walgreen, o took it, calls this picture *Gone With the Wind.* u'll be interested in her story, *Many Look, Few See* ge 33), which introduces an extraordinary selection her nature pictures in full color. She reminds us of len Keller, whose *Three Days to See* led off our July ie—and who once said that being blind isn't "half so l as to have two good eyes and see nothing."

—YOUR EDITORS

uscripts: Authors should enclose postage for return—and address correspondence to the EDITORIAL DEPARTMENT.

scriptions: $3 per year, single copy 35¢. For *change of address,* five ks' advance notice is required; include old and new addresses and mailing label from a current issue. Address all subscription cor-ondence to the BUSINESS DEPARTMENT.

Advertising: For rates, write to ADVERTISING DEPARTMENT. TOGETHER is entered as second-class mailing matter at the Post Office in Chicago, Ill., under the Act of March 3, 1879; additional entry is at Nashville, Tenn. TOGETHER also has been oted for mailing at the special rate as set forth in Section 1103 he Act of October 3, 1917, which was authorized on July 5, 1918.

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Together, *the Midmonth Magazine for Methodist Families,* is published at:

740 N. RUSH ST., CHICAGO 11, ILL.

OCTOBER, 1958 VOL. 2, NO. 9-10

TOGETHER is an official monthly organ of The Methodist Church published on the 15th of the month preceding month-of-issue by the Methodist Publishing House. Because of freedom of expression given authors, opinions do not necessarily reflect concurrence by The Methodist Church.

Editor: Leland D. Case • *Managing Editor:* Fred R. Zepp • *Art Editor:* Floyd A. Johnson • *Associate Editors:* Helen Johnson, Charles E. Munson, H. B. Teeter • *Editorial Assistants:* John Baker *(art),* Else Bjornstad *(research),* Judy Johnson *(production),* Frances Zehr *(news)* • *Contributing Editors:* Newman S. Cryer, Jr., T. Otto Nall, Roy L. Smith, Myrtle R. Walgreen • *Business Manager:* Warren P. Clark • *Advertising Manager:* John H. Fisher

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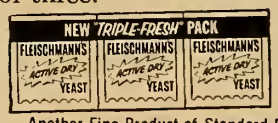
Young Kunkletown cook is talented musician, too

Teenage Cook Wins at Three Fairs

Young neighbor Mariann George thinks both Jean Gregory and her prize ribbons are mighty nice! Jean won them just last year—in cooking competition at three different Pennsylvania Fairs.

Jean loves to whip up yeast-raised treats, and of course, uses Fleischmann's Active Dry Yeast. "It rises so fast," says Jean. "And it's easy, too!"

Like Jean, you'll find Fleischmann's Active Dry Yeast is a big help if you bake at home. You can keep a supply handy on your shelf . . . this dry yeast stays fresh for months. And it's fast-rising and easy to use. No wonder prize-winning cooks prefer Fleischmann's. Get some in thrifty strips of three.



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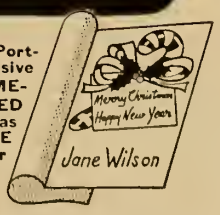

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PLEASE DO NOT ENCLOSE ANY MONEY

Letters

Censor 'Unwed Mothers'?

MRS. ED LAFLER
West Covina, Calif.

Although it is wonderful to ha such a retreat as the *Haven for Unw Mothers* [June, page 13], I would rath read this in a professional journal. a counselor of girls, a worker w youth, and a parent of teen-agers welcome the information.

However, I think you made a seri mistake to publish this article in family magazine. It was almost invitation to experiment.

Why 'Pressure' on Charlotte?

FRANKLIN C. HUBBARD, *Pasto*
First Methodist Church
Seneca, Ill.

While approving of *Haven for Unw Mothers*, I abhor the psychological pr sure brought to bear on Charlotte b by Mrs. Kelley and Brother Haught

Perhaps my experience with unw mothers may not extend over Brot Haughton's period of years, or number of cases handled by him, I have never been guilty of using methods of pressuring a mother to linquish her child. I have never pla on the emotions of the parents o girl or the girl herself to convince th the child could not be raised by mother.

Of course, what Charlotte did morally wrong. I do not defend the but I believe she will live to re that she signed the release in a mom of emotion and that she will live regret she did not change her mind.

This is not in defense of promiscu It is an appeal for a better understa ing of the unwed mother and an ap cation of Jesus' comment: "Neither I condemn thee. Go and sin no mo

Brother Van . . . a Saint

MRS. GARFIELD L. GASKELL
Horton, Kan.

We were thrilled to read *Saint Stirrups* [July, page 18] because have seen and heard "Brother Va that dear saint of God.

My husband and I and our two-ye old daughter went up into northe Montana, New Poplar, to take up claim after the government opened the Ft. Peck Indian Reservation white settlement. It was in 1918 t families decided to organize a chu

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hoice
ock
or Fall
lanting

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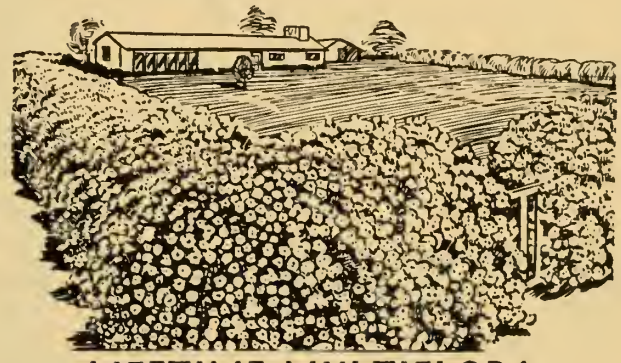

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at the little schoolhouse where we h the Sunday school.

As there was a majority of Methodis the district superintendent was ask to come. A minister named Dut brought Brother Van and we loved h on sight. How he thrilled our hea with *Diamonds in the Rough, Bye Bye,* and others! He put a hunger sp in our hearts for God that never l We never saw Brother Van again, he left a blessing that has lasted years.

Artist Puzinas, USA Citizen

PAUL PUZINAS, *Artist*
New York City

In *Madonna Festival* [April, page you made an error with regard to nationality and residence. Since 195

Puzinas: Prize winner still in U.S

have been an American citizen and r reside in New York City. I have intention of returning to my homela Lithuania, while it is under Commu rule. However, before that, I was a c placed person.

Our caption stated that Mr. Puzi (who lost his family in the war) again in Europe. We're glad to n he's now an American citizen—and publish this photo of him and Madonna, which won a top award the 1957 Wilshire Methodist Churc Madonna Festival.—EDS.

Rebuttal From Mr. Emmons

GLENN L. EMMONS, *Commissio*
Bureau of Indian Affairs
Washington, D.C.

Regarding Oliver La Farge's *Wh Ahead for the American Indian?* [Ju page 21]: His comment about "a co certed attack on tribal organization a Indian economy" is nonsense. Actual we are spending considerable time a money on programs specifically design to strengthen the economy on a around the reservations. And we a

tainly not attacking tribal organiza-
ns; in fact, we are working quite
sely with them on many fronts.
'he question of sales of individually
ned Indian lands is far more complex
n Mr. La Farge suggests. The depart-
nt issued a statement of policy on
last May, and Mr. La Farge has
ently written that he considers it
step in the right direction."
Ir. La Farge comments about the
tee Sioux; I assume he is referring
he group which lives in Flandreau,
., although he mentions it as a
nnesota tribe." This tribe is *not*
ied permission to buy the 385 acres.
ually, the tribe had asked that this
erally owned land be transferred to
utright or for a nominal considera-
of $1. Since the tribe was then
g only 480 of its 2,100 tribally owned
s and had no particular plan for use
the federal-surplus 385 acres, we
e unwilling to support such transfer
slation. The lands were declared
plus and were subsequently sold for
r $45,000.
noted with appreciation that you
rred your readers to James Daniel's
erica's Indians Get a Chance
bruary, 1957, page 31] "for a dif-
nt view of the Bureau's work."

ce Pipe to Khrushchev

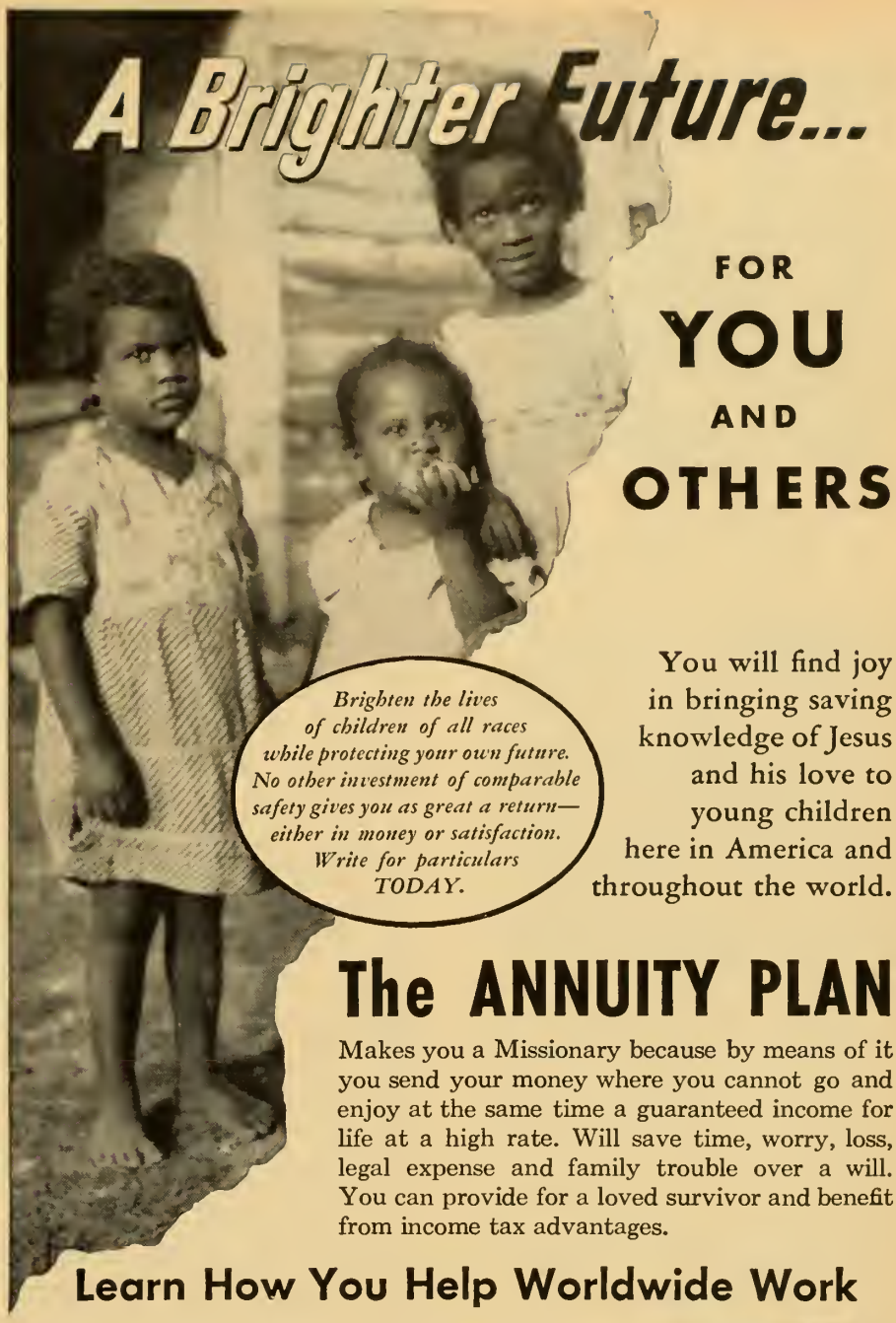
RS. SALLIE FLATT
. Louis, Mo.

hurch of the Ten Tribes [June,
e 23], telling of the Methodist church
Oklahoma City, reminds me of a
ping just received from Oklahoma.
ells how 15 Indian chiefs sent an
ient Sioux 2½-foot peace pipe to
mier Khrushchev, asking him to
ke it with leaders of all nations.
We of the Indian nations have found
ce under the U.S. flag," they wrote.
are free to express our opinions
and to seek justice without fear of
secution."

l Maurois Borrow Idea?

RS. MARSHALL D. WILLIAMS
ew Albany, Ind.

ndré Maurois' *A Loan of Honor*
gust, page 15] reminds me of the
ctical philanthropy Benjamin
nklin advocated in a letter to Ben-
in Webb, written in 1784:
ar Sir:
Your situation grieves me and I send
herewith a banknote for ten louis
. I do not pretend to give such a sum;
ly lend it to you. When you shall re-
to your country, you cannot fail of
ing into some business that will in
enable you to pay all your debts. In
case, when you meet with another
est man in similar distress, you must
me by lending this sum to him, en-
ing him to discharge the debt by a
operation when he shall be able to
t with such another opportunity. I



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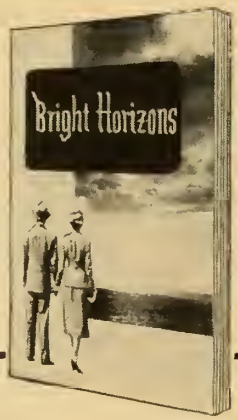

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B.

C.

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B. Franklin and Maurois: Ideas match.

hope it may thus go through many hands before it meets with a knave that will stop its progress. This is a trick of mine for doing a deal of good with a little money. I am not rich enough to afford much in good works, and so am obliged to be cunning and make the most of a little. With best wishes for your future prosperity, I am, dear sir, your most obedient servant.

B. Franklin"

It suggests to me that Franklin lent ideas as well as money!

Moslems Still Keep Trust

J. JOURY, *Tourist Attaché*
Permanent Mission of the Hashemite Kingdom of Jordan to the UN
New York City

On reading *America's Fourth Faith* [July, page 40], I came across a paragraph saying: "There was a time not far past when the keys to the Church of the Holy Sepulcher in Jerusalem were kept by a Moslem family because Christians could not get along."

May I add that for the same reasons mentioned in the article and up to the present time the door of the Holy Sepulcher is closed at night, and from 11:30 a.m. to 3:30 p.m. has been guarded since 1244 by two Moslem families, one of which keeps the key, while the other has the right of opening the door. By accepting this trust the two Moslem families are helping to keep peace between the Christian denominations in the Holy Sepulcher.

Dorothy Thompson, distinguished journalist, will report in November on opportunities for Moslem-Christian cooperation.—EDS.

Remember 'A Guy From Samaria'?

MAX G. TOW
Madison, N. J.

As a habitual hitchhiker in my college days and as one who has often given a lift since owning a car, I must take exception to TOGETHER's presentation of the issue [*Don't Get 'Thumbed' Into Trouble*, July, page 30]. It was good of your staff writer to check with J. Edgar Hoover and other top officials, but did he check with the Old Testament command concerning the stranger and sojourner, or with Jesus' word about a guy from Samaria who risked his own neck to help someone on a criminal-infested road?

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EW CHURCH EVERY THREE DAYS. The Board of Missions reports that between January, 1950, and April, 1958, The Methodist Church organized 1,053 new congregations. That is an average of 124 a year or one new church every three days.

LCOHOLIC COST HIGH. Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance, says the liquor industry is spending $400 million annually for advertising, but state agencies are spending only about $4 million to care for the alcoholics now estimated to number over five million. He urges increased state expenditures for rehabilitation of alcoholics.

ORLD ORDER SUNDAY. Churchgoers throughout the land will be urged on October 19 to do everything possible to ensure human rights and fundamental freedoms for everyone the world over. A message from the National Council of Churches to be read on World Order Sunday declares observance of these rights "is an essential witness to faith in God."

RE BISHOPS OVERWORKED? Five laymen at Lake Junaluska took advantage recently of a panel discussion on "What Would You Like to Ask Your Bishop?" to find out if the bishops are working too hard. Methodist Bishops John Branscomb and Nolan B. Harmon replied "yes" in many instances, and added so are conscientious pastors, district superintendents, board executives and lay leaders. The bishops said the church's ever-increasing program leaves little time for serious study and planning. Hence, the spiritual leadership of the church is suffering.

OD OR COMMUNISM? Dr. E. Stanley Jones, famed missionary-evangelist, says the Middle East crisis is speeding up the world's decision between atheistic Communism and God. In a book written 34 years ago he warned such a decision was coming, but now thinks the world is making up its mind faster than he had anticipated.

EADS WORLD ORGANIZATION. Methodist Bishop Shot K. Mondol of the Delhi, India, Area has been elected to a four-year term as president of the World Council of Christian Education and Sunday School Association which has just concluded its 14th annual session in Tokyo.

(*More church news, page 64*)

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as well as blessings given,
a woman learns to say

Thanks for a Happy Heart

By FAITH BALDWIN
Distinguished American Novelist

WHY IS IT that we moderns so rarely hold with our ancestors' quiet, "Thy will be done"? In that simple phrase I've found the secret of true happiness. Yet I must confess that many years went by before I learned to accept it.

I was born into a Methodist family and christened by my clergyman-missionary grandfather. My parents, however, were not churchgoers after the early years of their marriage. Still, I went regularly to Sunday school and, during four years in boarding school, to church. After that, I attended various churches when and where I wanted, finally joining one.

I encouraged my children to attend Sunday school, of course. Probably, I was a typical church member, attending more or less regularly. I thought I had a firm belief in God but, like so many people, I prayed only when things went wrong. It didn't occur to me to say thank you when things went right.

Then, some years ago, I found myself in profound trouble. My husband was critically ill; during the seven weeks of his sickness I prayed continuously—certain, despite what the doctors said, that God would help me. Once before, when my best friend had lain gravely ill, I had spent one terrible night on my knees with the Bible. She had lived. But my husband died.

My mind knew this was merciful and right. But my emotions rejected it. I tried to pray, but there was nothing. No one was there. I felt only the darkness and the void and being alone.

For months I walked the floor at night with a bottle of sleeping pills as my tempting companion. I knew how many I needed to sink into what appeared to be the peaceful sleep of death —and that was what I desperately wanted. Still, I was held back by an awareness that if there were any validity to the religion in which I had been brought up, I would be committing a spiritual crime. I felt a deep, moral responsibility to my four children. But it would be so easy.

At that crucial time two friends came to me; one an old acquaintance, another a new one. Gradually they brought me back to living.

Since then, my interest has been centered in things of the spirit—the enduring things. I have learned to say thank you from a happy heart. I've learned to be grateful for all that has been withheld as well as for all which has been given me. This was a hard lesson, but I have come to understand it as my spiritual life has developed.

Now I go each Sunday to the church whose minister brought me back into the light. With this has come a deepening of my understanding of the truth that all people, regardless of race, are God's children. There is one God and we all belong to him, no matter what dogma we follow. Every living man is a spiritual body in a temporal one, as St. Paul said. And each spirit is of God, created by and returning to him. We all are on the same path, each according to his understanding.

In trusting, in believing, in prayer, and in the courage to speak for and of God, anywhere and at any time—not just in church—I have found the happiness that passeth human understanding.

Chronicler of the Atomic Age

A two-time Pulitzer Prize winner, *New York Times* science editor William L. Laurence covered the biggest story of modern times—the birth of the Atomic Age. He was the only reporter present when the first A-bomb was tested in New Mexico and the only newsman to see one dropped on Nagasaki.

It was his eyewitness account of the Nagasaki bombing and a subsequ series of articles on the developme production, and significance of t bomb that won for him in 1946 his s ond Pulitzer Prize. He also holds t George Westinghouse Award for D tinguished Reporting, honorary degre and two War Department citatio

Born in Lithuania in 1888, Laure

Yes, Atoms for Peace!

By WILLIAM L. LAUREN

IN THIS, the 16th year of the Atomic Age, mankind stands on the threshold of the greatest industrial, social, and economic revolution in the million years of his existence on this earth. Even now, scientists from throughout the world have been meeting to explore the possibilities of atoms for peace at the Second Geneva International Conference on the Peaceful Uses of Atomic Energy.

From a civilization limited and controlled by an economy of scarcity, man is about to enter into a civilization built on plenty. From a world of nightmares, in which instant atomization into a poisonous, radioactive mushroom cloud was an ever-present threat, he now is about to emerge into a world holding out the promise of fulfillment of his most cherished dreams. Among these: peace, prosperity, and a physical, intellectual, and spiritual climate, made to order by his own creative efforts, that will give him at last the opportunity to realize the vast potential of his intellectual and spiritual resources.

For the vast power of the atom can open to man the wealth in the world's great wastelands. It can literally stretch the surface of the earth by turning regions now forbidden to man into fit dwelling places for scores of millions now living and for generations yet unborn. It could be harnessed to bring up mineral treasures buried in inaccessible sites or uneconomical to harvest; to pump waters from the depths for irrigating vast stretches of desert, to air-condition great regions in the tropics, and of the Arctic and sub-Arctic continents. Thus will be created new living space for the world's ever-increasing population. [See *Too Many People!*, September, 1957, page 16.]

All through history, tyranny and evil have triumphed for a time. But eventually the spirit of man, which is always trying to rise toward a heaven of its own conception, asserts itself.

I believe (and there are signs already to this effect) that the days of Communism are numbered. I believe that what we have seen in Poland, Hungary, and even Russia itself are portents that the day of the attempt to enslave the spirit of man is coming to an end. And I say that in perhaps 10 or 15 years we shall see, not necessarily a revolution, but a gradual retreat from the concept of the ant heap to the concept of man, free to think, to dream, and to lift his head to the stars. When that time comes, the threat of total war will have been eliminated. We shall have a world in which science will have forced man everywhere to accept the concept freedom. And that is the greatest c tribution that science will make.

When the present Russian regi started, about 90 per cent of the p ple were illiterate peasants. Tod the fact that they are trying to ind trialize themselves forces them educate their people. And the m education you have, the more fr dom. Therefore, the time will co when the Russian masses, educa and knowing the difference betw life in freedom and life in slave will force the transition from a st in which man is a member of an heap to a state in which man is member of a free society.

Science has brought about a st in which war has become impossib The very same forces also will bri about a new life by eliminati forever the difference between t "haves" and the "have nots"— making available to mankind eve where a practically unlimited sou of energy.

Scientists are confident it will ta no more than two decades to harn the energy of the H-bomb for t production of practically endl quantities of power. This will run t wheels of a much-improved civiliz tion, which will provide enough po er for the uses of all nations. In th

l to the U.S. in 1905 during a political rge in his homeland. Studies at Harrd were interrupted by lack of funds, t after U.S. Army service in World ar I he earned a law degree at Methist-related Boston University. Becom- a reporter in 1926, he joined *The w York Times* as a science writer r years later.

In 1940, Laurence started covering A-Age story by writing the first comprehensive account suggesting that the day of atomic power was near. The War Department then tapped him in 1945 for the secret atomic-bomb reporting assignment.

Since 1930, Laurence has covered most of the world's major medical and scientific congresses—among them the 1955 Geneva Conference on the Peaceful Uses of Atomic Energy.

Laurence's books, *Dawn Over Zero—The Inside Story of the Atomic Bomb*, and *The Hell Bomb*, have been acclaimed throughout the free world. But more important than such reports on the destructive uses of the atom have been his writings on the peaceful uses of atomic energy. These, and his talent for translating to laymen's language the deepest mysteries of science, make him one of the foremost science writers to develop in this science-minded age.

y, one of the main causes of war, unequal distribution of power, ll be forever eliminated.

It is estimated that there is enough eavy hydrogen" (deuterium) in oceans to provide 1,000 times the wer used at present for 1 billion rs; this means that the problem of ergy is going to be solved forever.

In addition to power, science has, ough radioactive isotopes, opened entirely new era in biology. These stances not only will aid in the atment of disease but will help also the study of the processes of life ich, until now, were so complex t it was impossible to study them. With these radioactive tracers, great gress is being made in solving ny of life's mysteries. It is conently expected that the problem of cer will be solved in the next five rs. The causes of heart disease and h blood pressure, the greatest kill- of man, also are being gradually derstood. And the more we underd causes, the more we can pret these diseases from ever develop-

think we can look forward in the t 10 years to an era in which all ectious diseases will have been stly eliminated. We have conered many of the serious virus dises, as we have done with the polio cine and with vaccines that are ng developed against such things lu. In fact, it is possible that within next five years we may develop vaccine against the greatest and st infectious disease of all—the mmon cold.

The point is that with the invenn of the microscope and the disery by Pasteur of the relationship bacteria to infectious disease, we made a major breakthrough that finally led to the conquest of infectious diseases by vaccination, immunization, sanitation, chemotherapy, and antibiotics. Equally important, discovery of the causative role of bacteria led to the development of antiseptic measures which opened the way to the tremendous advances in modern surgery. And we are making more progress every day.

Now we are about to make another major breakthrough, which promises to do for the chronic diseases what the discovery of the bacterial origin of infectious disease did for those ill-

'PROJECT PLOWSHARE'

IN 1952 an atomic blast dissolved the island of Elugelab in the Eniwetok chain, making a hole one mile wide and 175 feet deep. . . . Last summer Atomic Energy Commission experts studied feasibility of using the idea to excavate a harbor in Alaska to open an oil field. It would help man acquire fuel he needs to live.

The Versatile Atom

Man is beginning to collect dividends from the split atom—in health, agriculture, and research, in medicine, power, and the oil industry. Here is a thumbnail progress report from each of these six fields.

Health Horizons: Insects have caused some of the world's worst diseases in man and animals. Mosquito-carried malaria, a villain for thousands of years, still takes an estimated 2 million lives annually. Yellow fever, typhus, bubonic plague, and other diseases induced or carried by insects have taken unknown millions more. But now radioisotopes have joined in the fight against such scourges. They benefit livestock by controlling tick fever, anthrax. More, they give hope to men in stricken areas by helping increase and improve crops, by protecting the forests and safeguarding stored food.

Agriculture's Harvest: Radioisotope techniques eradicate some insects, preventing crop infestations and preserving foods; can yield a potential annual saving of $210 million. Prize example is elimination of screwworm fly from Curacao. Controlled radiation sterilized male flies, resulted in unfertilized eggs. Experts say a similar program in the South could save the nation $15 million.

Research Unlimited: All industry is aware of the atom's untapped potentials. Savings come through reduced costs, more rapid research, new and improved products. Motor laboratories use radioisotopes to test the wear and tear on moving parts. Some 3,375 different gauges now have been licensed by the Atomic Energy Commission for use in rubber, plastic, tire, glass, and other manufacturing processes. The tamed atom, its capacity for good almost unlimited, saves American industry $200 million annually.

Medicine's March: Probably 800,000 persons each year benefit from treatment or diagnosis by isotopes such as cobalt-60, cesium-137, gold-198, yttrium-90, especially in the field of cancer. Radioactive iodine has reduced the cost of thyroid-gland surgery. Other isotopes are helping scientists to unravel the mysteries of geriatrics, even to examine the chemical process basic to life itself.

Power Package: Fossil fuels still hold the upper hand in the U.S., but the atomic-electrical industry is breaking out of its shell. The Shippingport plant already produces commercial power in the Pittsburgh area; other giant projects are under way in the Chicago and Indian Point (Hudson River) regions. Great Britain also has taken strides, building power reactors that will save millions of tons of coal by 1975. Our children's children can expect to see this gigantic new industrial dynamo roaring into high gear.

Petroleum Primer: The oil industry relies heavily on these new techniques, figures its savings to tune of $215 million a year. Radiation factors help locate oil-bearing strata. Other isotopes ride herd on acid used to stimulate wells by voiding flow-blocking sandstone. Another of the gushering applications aids in determining the proper channels for oil as it flows in the pipelines.

nesses. The infectious diseases g erally hit the first half of life, wh the chronic and degenerative disea strike the second half. Within t next 10 years we may reasonably pect to bring the degenerat diseases under our control, a thereby not only add years to o life but life to our years.

Man, therefore, will have improv his physical being by the availabil of practically limitless power. He w have improved his biological ex ence by the elimination and cont of disease. And then we come to t psychological and the spiritual. O we have given man a good physi environment, then we will for t first time have the opportunity to velop the innate spiritual and int lectual powers that have been d mant in him through the ages, wh he had to devote so much of his ti and energy to making his physi and biological environment acce able to him.

So science is preparing the way a new era of man which will prov him with material abundance fo pleasant existence and give him leisure in which to develop his s itual capacities to the utmost. F really, the energy in the atom is s ondary only to the much grea forms of energy—the dynamic, c ative energies inside man. These a have been lying dormant for the n lion years that man has existed, j as atomic energy has been locked inside the atoms.

The creative energies in man h been there also, but mostly because his unfavorable environment and cause he had to blunder through h tory, not knowing exactly where was going, he was never able to velop fully these creative powe Only a few—the Shakespeares, t Newtons, the Beethovens, the Ei steins, and a few others—had so mu of that energy that it came out them.

Most men had similar creati forces within them, but they did n have the opportunity that they a going to have in the near future. A I believe that once you give man t opportunity to develop the creati forces inside of him, then there w be a world in which the forces good must triumph over the forc of evil.

A LESSON IN TOLERANCE 132 YEARS OLD

Editor Barber Badger penned this plea for brotherhood in the first issue of* The Christian Advocate, *in 1826; today his message is equally urgent for all Americans!

NO PART of the Christian character is so often the subect of remark, and at the same time so little understood, as at charity which hopeth all things. Neither are they by hom it is most eloquently praised always the most careful exhibit it. Men talk much of their faith, their love and eal; but it is only from their external conduct that we can orm an opinion of the extent of their liberality. To what, not to ignorance of the very nature of this virtue, shall e ascribe the bitterness and acrimony with which most f our theological disputes are conducted?

If a man does not attack his opponent with virulence and perity, he is too frequently charged by his party with deerting their cause and joining the ranks of the enemy. Such harges, instead of convincing us of our error, produce an fect entirely the reverse. They wound our pride and irtate our feelings; they tend to weaken our attachment to at denomination, and those truths, which, from our earliest fancy, we have held dear, until, at length, we lose sight f all truth, adopt the most erroneous and dangerous opinons, and set up false lights to guide us to heaven.

Liberality of sentiment may be defined to be that expansion f mind, that freedom from local and narrow prejudices, hich disposes a man favorably toward such as differ from im in opinion. This spirit embraces in the arms of Chrisan charity all who appear to manifest the temper and irit of the gospel. It by no means, however, implies a tal indifference as to error or truth.

That kind of liberality which would level all distinction etween virtue and vice should find no encouragement in e Christian's breast. This is the liberality of infidels. The rtue for which we contend does not imply the relinquishent of any doctrines essential to salvation, nor is it innsistent with a firm and ardent attachment to our opinions. ut it leads a man to allow the same honesty of intention d purity of motives in others, who differ from him, as e believes himself to possess. It will lead him to make an sential difference between those opinions which have an portant influence on the life and conduct, and those hich relate merely to external forms and ceremonies.

To this liberality of sentiment bigotry is opposed. Bigotry the parent of persecution and produces in every bosom fected by it a disposition even to exclude from the favor of God those who will not embrace certain favorite doctrines and opinions.

It is the offspring and the nurse of ignorance; as it adopts opinions without examination, so it precludes a disposition to inquire into the reasonableness and correctness of opposite sentiments. True Christian charity, then, stands between a bigoted, malignant, and intolerant spirit, on the one hand, and an indifference and unconcern for the dissemination of sound principles on the other. It is extremely unreasonable to expect that all men should be perfectly united in opinion on the doctrine of our religion. There are very few points in any branch of science upon which all are agreed. Can we reasonably expect then that men should be all of the same opinion with regard to the doctrines of Christianity?

THE IDEA of perfect assent in matters of religion is not less absurd than the expectation that all men should be affected by the same diseases and that the same medicines would invariably effect the same cures in all. The conduct of the church of Rome, during the dark ages, affords a sad example of the fatal consequences of requiring uniformity of opinion. The Pope claimed infallibility, and the greatest ignorance and superstition prevailed. Those few who dared to question his infallibility were driven from the abodes of civilized men and hunted like wild beasts among the mountains. When the intrepid Luther unshackled his mind from the gross superstition which universally prevailed and openly declaimed against the corruptions of the church, the most violent persecution ensued.

If such are the legitimate effects of an illiberal, intolerant spirit, the cultivation of that virtue, for which we have contended, must be of the highest moment both of the church and the world. With such views of this important subject, it will be our endeavor in the prosecution of our editorial labors, to avoid everything which may tend to irritate the feelings of any who love our Lord Jesus in sincerity, or create suspicion that we are influenced in our publication by the narrow and contracted views of the party; while we hope invariably to maintain with becoming firmness and decision the just character of this paper as a *Christian Advocate,* agreeably to our views of scriptural truth and righteousness.

Johnny Bartek 16 Years Later

SECONDS AFTER the plane hit the water, Johnny Bartek sprung the three rubber life rafts and clambered out on a wing. A fouled line cut his fingers to the bone, but the last raft was free before the Flying Fortress sank.

The time was shortly after 2:30 P.M. on October 21, 1942.

Bartek, a 23-year-old flight engineer, was one of eight men aboard the plane when it went down, lost and without fuel, in the vast South Pacific. Another was Capt. Eddie Rickenbacker, World War I flying ace and airline executive, who was on a mission to inspect U.S. air-combat groups.

Now, nearly 16 years later, the ordeal of that plane's crew is an almost-legendary saga of man's faith and fortitude. It is one of the best-known sermon illustrations of World War II. Yet few know the real story of Johnny Bartek—and his Bible.

When the plane's tail disappeared, the eight men found themselves alone in a nightmarish expanse of burning sky and rolling ocean. They were without water. Their food supply: four oranges.

Blood spurted from Bartek's hand. In the same raft with him were Rickenbacker and his aide, Col. Hans Adamson, in pain from an injured back. The second raft held the pilot, Capt. W. T. Cherry; the copilot, Lt. James C. Whittaker, and the radioman, Sgt. James Reynolds. In the third raft—a two-man affair—were Lt. John J. De Angelis, the navigator, and Sgt. Alexander Kaczmarczyk, a ground-crew chief en route to Australia to rejoin his unit. Kaczmarczyk, recovering from an operation, was in poor condition.

Twelve-foot swells doused the men. Nobody slept the first night because the rafts, connected by lines, slammed together in the rough water. Several men were seasick. Alex, who retched and moaned, had apparently swallowed much sea water.

With the coming of morning, the sun burned away the chill mist—and began to burn the men. Legs, feet, and faces turned raw red. Bartek wore only a one-piece jumper. Five others had taken off hats and shoes before the plane went down. Only Adamson and Rickenbacker were fully dressed.

Then the swells died down. The rafts floated motionless. The sea was a sheet of hot glass. One orange was divided eight ways to help relieve the tormenting pangs of thirst. The second night was lonely, star-studded, silent. Bartek and Rickenbacker tried to sleep, back to back or face to face, their legs crooked over the side of the small raft. Above, the distant stars gave no clue to their location, held r promise of land.

For a week, the rafts seemed har ly to move. Bartek's hand, irritat by salt water, would not heal. He lo weight rapidly. Like the others l lay gasping, his mouth covered wi running sores. An angry rash on h body added more suffering to su burn, thirst, and hunger.

On the eighth day, when Bart took the Bible from his pocket, came open to the sixth chapter Matthew:

"Therefore I say unto you, Tal no thought for your life, what shall eat, or what ye shall drink; n yet for your body, what ye shall p on. Is not the life more than mea and the body than raiment? . . . You heavenly Father knoweth that have need of all these things."

The day Bartek read these wor of Jesus, a gull landed on Ricke backer's hat. The men watche breathlessly—almost insanely, Ric enbacker recalls today—as his han slowly crept up and closed on th bird.

Every day after that, several tim a day Bartek read aloud from th Bible—a pocket-sized copy of th New Testament. The men praye together and alone. It was, Barte says, as if they had found in th Scripture the "living water" whic

ob's trials in ages past were ardly more than those endured by e eight men lost in the Pacific, nt the day one young flier read from is Bible, the heavens opened send food and life-sustaining rain.

By PAUL A. FRIEDRICH
Pastor, St. Luke's Methodist Church, Long Branch, N.J.

vas for them a spring of hope in a esert of salt water.

The gull's raw flesh refreshed them riefly, but hunger and thirst soon eturned. With two lines from one aft, they caught several fish. When ne hooks were lost, they tried to atch fish with their hands. But when ney caught a small shark, the flesh roved too foul for even a starving nan to stomach.

A series of rain squalls swept across ne Pacific soon after the gull was aught. They squeezed the water out f handkerchiefs and clothing rigidly ntioning it.

Then, on the 12th day, Sergeant Kaczmarczyk died.

The next morning De Angelis reeated what he could remember of ne Catholic burial ritual and the ergeant's body was rolled overboard. or a few moments it floated face own, then sank.

Alex's death left De Angelis alone n the two-man raft. Bartek asked De ngelis to change places with him. The lieutenant agreed—but, by misortune, the switch almost cost Bark his life.

Johnny doesn't remember now just hat he did the first night he was one in the small raft. Perhaps it as delirium, perhaps a subconscious esire to drift away and die. At any te, during the night he untied the rope holding his raft with the others and slowly floated away. With the reassuring light of dawn, however, he heard shouting—and paddled back to his companions. A few more hours, or a few more miles, and he might have been beyond all help.

Day after day the sun burned down. Bartek, barely alive, went back to Rickenbacker's raft. Time and again he, like the others, sank into a coma. But in his rational moments he returned steadfastly to prayer and the New Testament.

On the 20th day, after sighting several planes far off, the men agreed to separate the rafts in hope one would be spotted in time.

The next day four planes flew over but failed to see the tiny raft carrying Bartek, Rickenbacker, and Adamson. Bartek, who prayed that God would send the planes back, was the first to hear the roar of motors late in the afternoon. One plane circled until dark, dropped a flare—and landed cautiously on the water.

Johnny Bartek's three-week ordeal was ended. With the other six who were rescued, he fought back to health and returned to the states.

But where is he now, after 16 years? Has his religious experience on the Pacific been a lasting influence? Has he lived up to the vows he made to God?

I can answer these questions. When I stand in the pulpit on Sundays, I usually see John Bartek, his wife, and young daughter in the congregation. He is an active member of St. Luke's Methodist Church, Long Branch, N.J. He is a member of the official board and serves frequently as an usher.

Bartek seldom talks about those dramatic days, but he will tell you they proved a turning point in his life. Although unable to enter the ministry, as he had hoped, he has made his life an inspiration for others, an example of quiet, Christian living.

He brought his New Testament back from the Pacific. On the rafts where metal instruments and watches corroded and failed, his Bible alone withstood the salt spray and blazing sun. It was given to him by the First Baptist Church of Freehold, N.J., and now is in Freehold's Monmouth Historical Association Museum. On exhibit, it remains open to a significant page from the fourth chapter of St. John:

"Jesus answered . . . Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The author greets the Barteks and their daughter at the church door. Johnny, safe and happy now, looks back on his ordeal as a profound influence on his spiritual life.

A distinguished author asks himself—and everyone:

Are You Alive?

By STUART CHASE

I HAVE OFTEN been perplexed by people who talk about "life." They tend to strike an attitude, draw a deep breath, and wave their hands—triumphantly, but somehow vaguely. When I ask what they mean, they look at me with pitying silence for the most part, so that their long thin eyes haunt me. Sometimes they say: "Life is the next emotion . . . Life is—well, you know what Shaw says . . . Life is a continual becoming."

Edgar Lee Masters is more helpful. In *Spoon River Anthology,* he tells of a woman who dies at the age of 96. She speaks of her hard yet happy existence on the farm, in the woods by the river gathering herbs, among the neighbors. "It takes life to love life," she says, in a ringing climax. This is cryptic, but I get a flood of meaning from it.

What do social prophets mean when they promise a new order? Obviously they cannot mean a new quality of life never before enjoyed by anyone, but rather an extension of vitality for the masses of mankind in those qualities of "life" which have hitherto been enjoyed by a few individuals normally, or by large numbers of individuals rarely.

There seems to be an ascending scale of values in life, and somewhere in this scale there is a line—probably a blurred one—below which one more or less "exists," and above which one more or less "lives."

What does it mean to be alive, to live intensely? What, concretely, is this "awareness," this "well-being"?

These words are shorthand words, meaningless in themselves unless we know the longhand facts for which they are a symbol. I want in a rather personal way to tell you the facts as I have found them. I want to tell you when I think I live, in contradistinction to when I think I "exist."

I do not know what life means to other people, but I do know what it means to me, and I have worked out my personal method of measuring it.

I get out of bed in the morning, bathe, dress, fuss over a necktie, hurry down to breakfast, gulp coffee and headlines, demand to know where my raincoat is, start for the office—and so forth. These are the crude data.

Take the days as they come, put a plus beside the living hours and a minus before the dead ones; find out just what makes the live ones live and the dead ones die. Can we catch the truth of life in such an analysis? The poet will say no, but I am an accountant and only write poetry out of hours.

My notes show a classification of 11 states of being in which I feel I am alive, and five states in which I feel I only exist. These are major states, needless to say. In addition, I find scores of substates which are too obscure for me to analyze. The 11 "plus" reactions are these:

I seem to live when I am creating something—writing this article, for instance; making a sketch, working on an economic theory, building a bookshelf.

Art certainly vitalizes me. A good novel, some poems, some pictures, operas, many beautiful buildings, and particularly bridges affect me as though I took the artist's blood into my own veins.

The mountains and the sea and stars—all the old subjects of a thousand poets—renew life in me. As in the case of art, the process is not automatic—I hate the sea sometimes—but by and large, I feel the line of existence below me when I see these things.

Love is life, vital and intense. Very real to me also is the love one bears one's friends.

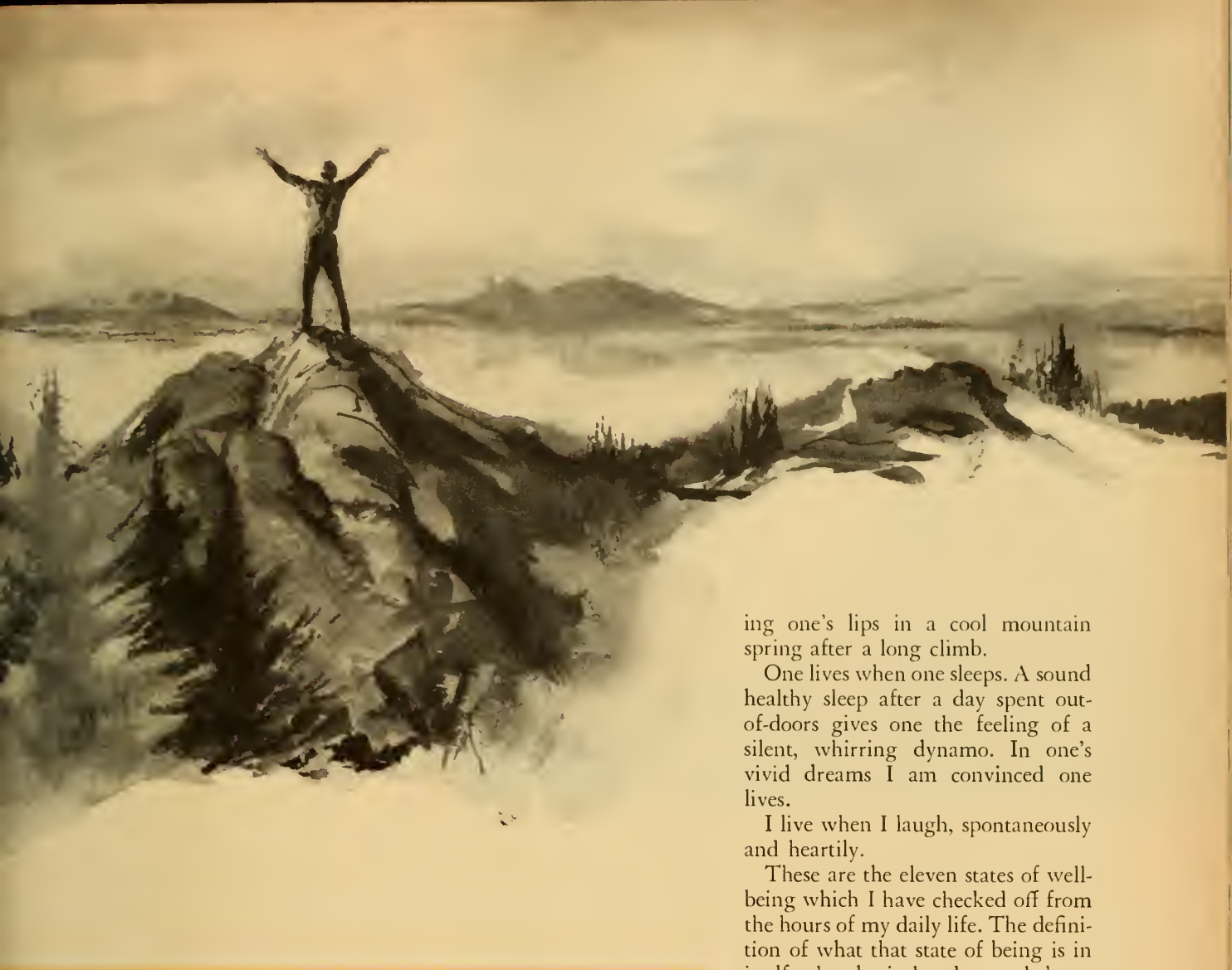
I live when I am stimulated by good conversation, good argument. There is a sort of vitality in just dealing in ideas that to me is very real.

I live when I am in the pressure of danger—rock-climbing, for example.

I feel very much alive in the presence of genuine sorrow.

I live when I play—preferably out-of-doors at such things as swimming, skating, skiing, sometimes driving a car, sometimes walking.

One lives when one takes food after genuine hunger, or when bury-



READER'S CHOICE

His world was still reeling from World War I when a young accountant named Stuart Chase pondered the age-old problem bared in *Are You Alive?* This memorable essay, here condensed, first appeared in *The Nation* in 1922 and is published with permission. Chase, then just beginning his serious writing career, since has become one of America's best-known authors, with more than 25 books—many of them on the subject of economics—to his credit. Today, he tells us, he still gets requests for this article. Mrs. W. S. Carrow, of Mercer, Wis., was first to propose sharing it with TOGETHER readers.

What is your favorite magazine article or story? If you are the first to suggest it (*only one per person, please!*) and it is reprinted, we will send you a $25 check.

—YOUR EDITORS.

ing one's lips in a cool mountain spring after a long climb.

One lives when one sleeps. A sound healthy sleep after a day spent out-of-doors gives one the feeling of a silent, whirring dynamo. In one's vivid dreams I am convinced one lives.

I live when I laugh, spontaneously and heartily.

These are the eleven states of well-being which I have checked off from the hours of my daily life. The definition of what that state of being is in itself—the physical and mental chemistry of it, the feeling of expansion, of power, of happiness, or whatever it may be that it is—cannot be attempted at this point. The Indian says: "Those who tell do not know. Those who know do not tell." I deal here only in definite states of being which I recognize by some obscure but infallible sign as "life." Why I know it, or what it is, intrinsically, cannot be told.

In contradistinction to "living," I find these states of "existence":

I exist when I am doing drudgery of any kind: adding up figures, washing dishes, answering most letters, attending to money matters, shaving, dressing, riding on streetcars, buying things.

I exist when attending the average social function—a tea, a dinner, listening to dull people talk.

Eating, drinking, or sleeping when one is already replete, when one's senses are dulled, are states of existence, not life. For the most part I exist when I am ill, but occasionally pain gives me a lucidity of thought

We ask you pastors—

What Layman Inspired You Most?

Breathes there a Methodist minister whose mind and heart haven't been warmed by a layman?

Maybe he—or she!—just dropped by for a chat—and, incidentally, that picture above was posed for us by the Rev. W. Clyde Beecher of Spokane, Wash. Maybe your "most unforgettable character" showed high courage, magnificent insight in time of trouble. . . .

Won't you share your story? Just typewrite it double spaced; hold it to eight pages or less, and before January 15, 1959, mail to *Layman Essay Editor*, TOGETHER, *740 N. Rush St., Chicago 11, Ill.*

For those deemed best, there are prizes: first, $250; second, $150; third, $100. Prize-winning manuscripts will become TOGETHER property; others will be returned to authors if postage is enclosed.

which, I have found, is near to l

Old monotonous things—city wa too-familiar streets, houses, roo furniture, clothes—drive one to existence level.

Sheer ugliness, such as one sees a slum, depresses me intensely.

I retreat from life when I beco angry. I feel all my handholds s ping. It is as though I were a deep- diver in a bell of compressed ai exist through rows and misunc standings and in the blind alleys "getting even."

So, in a general way, I set life from existence. It must be admitt of course, that "living" is ofte mental state quite independent physical environment or occupati One may feel, in springtime for stance, suddenly alive in old, r notonous surroundings. Then e dressing and dishwashing beco eventful, and one sings as one sha But these outbursts are, on the wh abnormal.

My notes show that in one we of the 168 hours contained ther I only "lived" about 40 of them. 25 per cent of the total time. T allowed for some creative work Sunday's hike, some genuine hun some healthy sleep, a little sti lating reading, two acts of a p and eight hours of interesting dis sion with various friends.

Twenty-five per cent is not a v high life ratio, although if I may permitted to guess, I guess it is c siderably over the average of t of my fellow Americans. It is tremely doubtful if my yearly aver could prove to be higher than t which I obtained in this represe tive week.

Some weeks—in vacation time, when the proportion of creative w is high—may be individually bet I believe that I could deliberat "live" twice as much in the sa hours as I do now, if only I wo come out from under the chains necessity, largely economic, wh bind me.

If this is true of me, it may true of you, of many others perha It may be that the states of bei which release life in me release in most human beings. Genera speaking, one's salvation is bou closely with that of all mankin the ratio of living growing with t of the mass of one's fellow men.

Here's fresh data on recent trends as

Methodists Become Catholics & VICE VERSA

By ALBERT C. HOOVER
Director, Statistical Office of The Methodist Church

WHEN A PROMINENT Amer-
n Protestant joins the Roman
tholic Church, his act usually
kes headlines. The seeming news-
orthiness of such events has raised
o questions in the minds of sociol-
ists as well as churchmen: To what
gree is there a two-way flow be-
een Protestantism and Catholi-
m? Why do people change church
egiance?

Data is lacking for Protestantism
general. But light is cast upon the
ethodist phase by studies completed
1952 and 1958.

They indicate that the number of
man Catholics who become Meth-
ists is almost four times greater
n the number of Methodists who
e membership in the Roman Cath-
c Church. This four-to-one ratio
ghly corresponds to the current
io between respective church mem-
rships—34.5 million Roman Cath-
cs and 9.5 million Methodists.

Those figures, however, are subject
interpretation. Catholic practice is
include all members of "Catholic
milies," whereas Methodist church
sters usually list only active mem-
rs. Then, too, Methodist figures are
ly for The Methodist Church, and
not include Wesleyan Methodist
d other related Methodist bodies
th almost 2 million more adherents.

If the Catholic-to-Methodist trend
ries over to all Protestantism, then
otestantism is gaining a numerical
periority through transfer, for there
60 million Protestants. But no
tistical data is available on this
int. Neither have studies been
de of relative membership growth
rough births, although it may be
umed that opposition of the Roman
tholic Church to planned parent-
od tends toward larger families in
tholic than in Protestant homes.
or a statement on planned parent-
od by Margaret Sanger, leader in
e movement, see *Too Many People,*
ptember, 1957, page 16.]

Why do Catholics become Methodists, and vice versa? A restlessness pervades America, where one out of every five families moves each year, and this may account for some transfers. But our studies were set up to pinpoint two factors: 1) dissatisfaction with beliefs and practices, and, 2) marriage.

A glance at the accompanying chart reveals that the reason given for 463 Methodists being "converted" to Catholicism in the '58 survey was marriage to a Catholic spouse. Only 39 changed over because of preference for Catholic beliefs and practices.

Catholics switching to Methodism present a different picture—737 did so because of marriage; 829 because they preferred Protestant tenets. We may assume they found attractive such characteristic Protestant ideas as: the availability of God to worshipers without mediation of priests; the "priesthood of all believers," to use Martin Luther's famous phrase, and the tradition voiced by John Wesley, Methodism's founder, as the obligation to "think and let think."

Our 1952 study was limited in scope. Questionnaires were sent only to pastors of every 20th church, or charge, recorded in the 1951 *General Minutes*. The returns were high and seemed to provide valid data. But continuing interest in the subject led to a repeat study.

This time, identical questionnaires were mailed to pastors of every 10th charge listed in the 1957 *General Minutes* (to only three Negro conferences in the Central Jurisdiction, however). Of the 2,304 questionnaires mailed, 1,451 were filled out and returned—the data closely matching information obtained in 1952. In 689 of the 1,451 returned blanks, no church-membership exchange was noted.

The largest percentage of member exchange—in both directions—was in the northern U.S., where Roman Catholicism is the strongest. Among questionnaires returned by pastors in the two northern jurisdictions, only 37 per cent reported no changes in affiliation by parishioners. In contrast, 60 per cent of respondents in the two southern jurisdictions reported no changes.

One third of the questionnaires were sent in by pastors of urban churches. They reported 58 per cent of the total new members received and two thirds of the total dismissed. This confirms the popular impression that Catholicism is strongest in the city.

Both studies were conducted in accord with accepted principles of research. We have reason to think that the 853 pastors who did not respond to the mailing would have provided data in line with data supplied by the 1,451 who did. Therefore, we believe this study, just completed, merits acceptance as valid information.

EX-CATHOLICS NOW METHODISTS*

	1952	1958
Males	306 (52%)	950 (48%)
Females	288 (48%)	1,013 (52%)
Total	594 (100%)	1,963 (100%)
Reasons:		
Dissatisfaction with Catholic beliefs and practices	338 (57%)	829 (53%)
Marriage	256 (43%)	737 (47%)
Total	594 (100%)	1,566 (100%)

EX-METHODISTS NOW CATHOLICS*

	1952	1958
Males	53 (33%)	150 (27%)
Females	108 (67%)	407 (73%)
Total	161 (100%)	557 (100%)
Reasons:		
Dissatisfaction with Protestant beliefs and practices	40 (25%)	39 (8%)
Marriage	121 (75%)	463 (92%)
Total	161 (100%)	502 (100%)

** Figures cover one-year period indicated.*

Unusual Methodists

HIRSCH and his son examine one of his cups. To a small boy, a big trophy.

CRAZY LEGS. Elroy Leon Hirsch earned his nickname on the nation's pro and college gridirons. It's a tribute to the elusive stride he developed by dodging among trees while running at top speed in a Wausau, Wis., wood after he failed to make his high-school team. At the height of his career he was hurt, told he'd never play again. But he worked himself back, won even greater fame. He now conducts a TV show, works with a youth foundation, manages a Little League team. He also serves First Methodist Church in Burbank, Calif., on the Men's Club and official board.

FROM CHOIR TO STARDOM. Wynne Miller, starring as Daisy Mae in Broadway's *Li'l Abner*, started her singing career in the choir of First Methodist Church, Greeley, Colo., where her mother, left, has been organist over 20 years and her dentist dad, right, sings in the choir. Next stop, San Francisco—and church, concert, and solo appearances. Niece of the late jazz great, Glenn Miller, she played clarinet in the junior-high band while only a third-grader, and while still in high school won a Colorado State College band scholarship. But Wynne never made Uncle Glenn's band. Her explanation: "I wasn't that good."

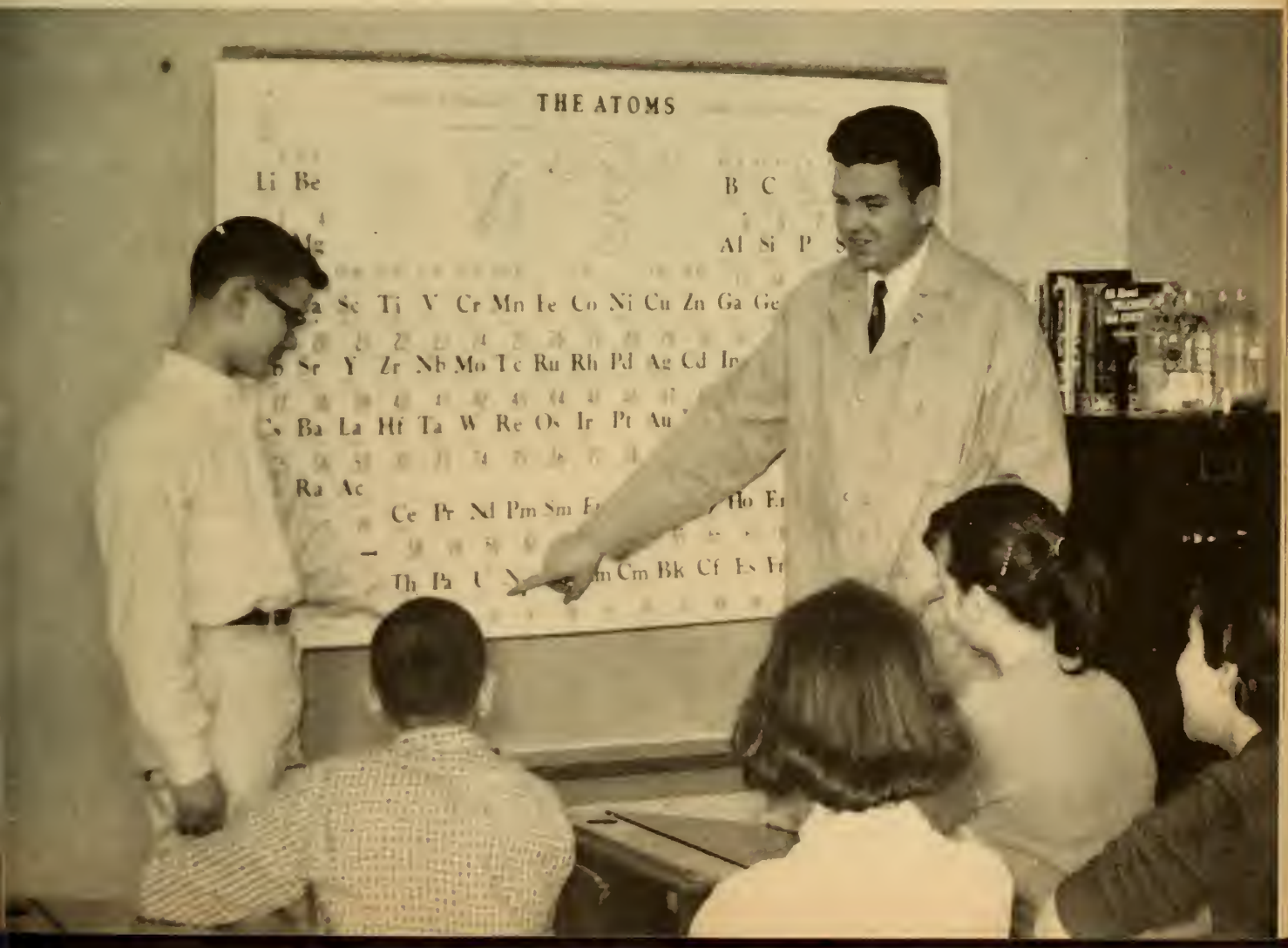
BACKSTAGE: Wynne Miller wit parents. Out front: footlights, applaus

NE-VOTE VICTOR. Methodist in a city 95 per
nt Catholic, Richard V. Jago is the first Protes-
nt to become Lord Mayor of Cork, Ireland. He
nde it by a single vote. "I was," he explains, "the
ndidate least objectionable to the Sinn Fein be-
ıse I had no party affiliations." Jago has divided
time between his bakery and city hall. As the
n of Methodist parents, he attended Wesley Col-
e in Dublin and a Methodist school in Wales.
aith doesn't present a barrier here," he feels. To
contrary, "It is what you do to help the citizens
nt counts."

TOMIC SCIENTIST. Junior-high students in
ewton, Mass., are getting top instruction in the
w world of atomics. Teacher Millard Harmon,
e of America's Ten Outstanding Young Men
1956, has written scores of articles and has lec-
ed widely—in European universities as well as
home—in his field. World conscious, he has
en sparked a fund drive for a new school in
rmany. For his work in promoting American
ucational systems abroad, he has been cited by
President. How long has he been a Methodist?
he puts it, "For at least three generations!"

R. V. JAGO: His golden chain of office identifies him as Lord Mayor of Cork.

ATOMIC CHART, plus Millard Harmon, means Newton, Mass., junior-high students really learn about uranium.



John O. Gross

He is General Secretary of the Methodist Board of Education's Division of Educational Institutions. Here he answers questions from staff writer Helen Johnson about Methodism's stake in higher education.

Methodists Still Start Colleges

Methodism's newest university—California Western—inherited the oldest Greek theate of this type in this country when it acquired its picturesque campus at San Diego, Calif from an earlier school. The campus is located on a cliff high above the Pacific Ocean

Q *Dr. Gross, critics have been after you educators with a sharp stick ever since Sputnik went spinning into space. Has Russia really pulled ahead of America in giving good training to scientists and technicians? Did Sputnik scare you educators, too?*

A. No, but the Russians' scientific advances certainly speeded up our revolution in education—which, I should add, had started years ago.

Q. By "revolution" do you mean more emphasis on science?

A. Yes, this Age of the Atom does call for more scientists and technicians—but also deepens the need for men and women educated in the liberal arts. Your grandfather was lucky if he got a high-school education. Now, college—or special training—is accepted as a "must" by our young people going into almost any field

Q. You contrast science and th liberal arts. Is there danger of in creasing our information withou increasing our wisdom?

A. I think that's true of the Rus sian educational system—and I think it would be true of ours if we tried to copy the Russians. In the 1930s you'll remember, there were people who insisted we should adopt the

istoric moment! Methodist leaders form prayer circle at e location for Alaska Methodist University at Anchorage.

ızi system because it seemed to be ɔrking well—for Herr Hitler.

Q. The stress on scientific and ·hnical study could be overdone?

A. Yes, easily. I'm for strengthen- ; our academic standards in science d technology wherever they need engthening. But, basically, I believe : struggle today is for men's souls d spirit, not of material power. ıis is where our strength lies and, spite of the alarms being sounded, ontend that liberal-arts study with ɔper attention to the spiritual forces life has given America more and eater scientists than any other na- n in the world. And I believe, too, ıt their scientific discoveries have, the main, been for the betterment mankind. This is because we have ucated the whole man instead of s parts.

Q. How big is Methodism's ıancial stake in education?

A. A sizable one! There are 133 Methodist-related schools in this country and they have an endowment exceeding $400 million and an aggregate plant value of $525 million.

Q. Are these schools being expanded to help take care of our exploding college enrollment?

A. Yes, we're trying to take care of our share of the "war babies" of 1940 now reaching college age. We Methodists are expanding our older schools—and starting new ones.

Q. How many Methodists are there in U.S. colleges and universities?

A. Our "guestimate" is around 460,000. We can expect 550,000 by 1965 and 750,000 by 1975. A million Methodist students in institutions of higher learning is quite likely by or before 2000 A.D.!

Q. How many are in Methodist colleges?

A. There are more than 235,000 students in Methodist colleges—that's eight per cent of the nation's total—but, of course, not all of these students are Methodist. After all, our Methodist schools are great service institutions, helping to meet the needs of our nation. Students come from all denominations. In fact, they come from all parts of the world.

Q. I remember a bit of doggerel from my school days:

Most young folks planning college
Ask this question, it would seem,
Do you have a soft curriculum,
And a real tough football team?

Are college students more serious today?

A. Students still like their athletics, of course. But the truth is, we old-timers would find it pretty rough going if we tried to keep up with the youngsters in the classroom. There's a lot more to learn than there was when we were in school. The important matter is that the mind of Christ must permeate the entire educational process.

Q. Are all of the 133 Methodist schools on the college level?

A. No, 16 are secondary schools, 21 junior colleges, 74 senior colleges, eight universities, 10 theological schools, and four special schools. These range in size from Boston University, which has an enrollment of more than 13,000, to Gammon Theological Seminary in Atlanta, with fewer than 100.

Q. How does this compare with other denominational schools?

A. The Methodist Church has more colleges than any other Protestant denomination—about 17 per cent of the country's church-related colleges. Methodism is the only Protestant church with a great system of universities—and we have eight.

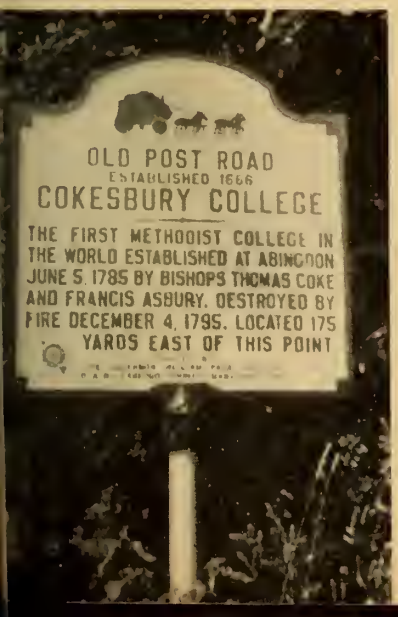
Q. How many colleges have Methodists started in, say, the last five years?

A. Four. California Western University, at San Diego, is already holding classes. Alaska Methodist University, at Anchorage, will open in 1960. It has been in the planning stage for eight years and marks the twelfth time The Methodist Church has pioneered a college in a territory before statehood. Now it will have an even start with our new forty-ninth state. Our other new colleges are Methodist College, to be at Fayetteville, N.C., and North Carolina Wesleyan College, to be at Rocky Mount.

Q. Is the church also expanding its schools for ministers?

A. Yes. We had 3,282 students last year in our 10 seminaries, but the need for ministers is so great that we're launching two new schools—the National Methodist Theological Seminary in Kansas City, Mo., and the Methodist Theological School near Delaware, Ohio. The seminary formerly at Southern California, in Los Angeles, has been moved to Claremont. Westminster—renamed Wesley—has been moved to American University, Washington, D.C.

Q. That's where the new school



for diplomats is going to be located, isn't it?

A. Yes, we're opening a School of International Service this year at American University. Up till now a Catholic institution has offered the only training for government service available in the nation's capital, particularly for work abroad. Our new school will give us a strong Protestant school of international service for the first time.

Q. I remember a feature in TOGETHER *in May, 1957,* [Challenge on the Campus, *page 75*] *about work with Methodist students at non-Methodist campuses. Is that activity growing?*

A. It certainly is. Wesley Foundations on the campuses of 168 state and independent colleges and universities provide centers to which Methodist students come for counsel, inspiration, companionship, and training in churchmanship. These Foundations receive support from local churches, students, friends, and alumni, as well as Annual Conferences.

We feel that these Foundations are an important educational arm of the church and 60 new building projects now are under way in anticipation of the increased demands to be put on the Foundations in the near future. Other new buildings have been completed in the last few years. An especially notable one is the $527,000 Iowa State center at Ames.

Q. Does our church help young Methodists who don't have the money to go to college?

A. Yes, indeed. Last year our Board of Education lent more than $700,000 to young people for their education, and it provided about $300,000 in scholarships.

Q. How did The Methodist Church get so deeply into education, anyway?

A. Methodism was born in a college—Christ Church College at Oxford University, England, where a group of young men got together to study the classics and found themselves talking more and more about Christian living and service. These weren't popular subjects in those days and members of the little group were called various derisive names. One of these names, Methodist, not only stuck to the great religious movement that grew from this beginning but has gained increasing honor and respect as the name of what now is America's largest Protestant denomination.

President Eisenhower helps dedicate the School of Internatio Service, Washington's first Protestant school for diplomats. Fr left: American University President Hurst Anderson, Board Ch man Robert Fletcher, Bishop G. Bromley Oxnam, the Preside

Q. And John Wesley was a member of this group?

A. Yes, both John and his brother, Charles. John became the founder of Methodism, but he should also be known for his lifelong interest in education. He spent 15 years at Oxford as a student or faculty member. Later he developed Kingswood, Methodism's first school, still flourishing. Floyd Johnson's water colors of Christ Church College and Kingswood, as they appear in the July issue of TOGETHER, should inspire more people to visit these Methodist shrines when traveling in England.

Q. What was the first Methodist college in the United States?

A. Cokesbury College, which was founded in Abingdon, Md., in 1785, by the handful of Methodists who were then in America. That was two years before the U.S. Constitution was adopted! The school surviv two fires and a move to Baltimo but it was finally given up in 17

Q. What is the oldest Method College in continuous existence?

A. McKendree College, at L anon, Ill., which was established 1828 as a seminary, is the oldest terms of continuous control by o church. Up to 1870, establishing n denominational colleges was an o standing feature of American chur life.

Q. The movement has wane then?

A. Yes, tax-supported schools b gan to help carry the burden—a the urgency wasn't so great. Only Methodist-related institutions—eig colleges, one university, and five ju ior colleges—have been founded sin 1900.

Q. Just what is a Methodist-r lated school?

A. A Methodist-related school one that frankly declares it is und the auspices of the church and co

lucts its work in a way that serves he Kingdom of Christ as represented y The Methodist Church. It conseuently has the recognition and support of some conference, mission conerence, or mission; the endorsement f the Methodist Board of Education, nd official classification by the Uniersity Senate, the church's official ccrediting agency.

This indicates the scope The Methdist Church has traditionally given ts schools—and explains why it has een so successful in keeping a high ercentage of the schools organized n pioneer days.

Q. Can any Methodist conference start a school?

A. Schools are financed by The Methodist Church in co-operation vith the communities in which they re located. For instance, nearly $5 nillion has been subscribed in Fayetteville and Rocky Mount for the olleges to be located in those cities. And citizens of Anchorage, Alaska, ave contributed $715,000 to the eablishment of Alaska Methodist Jniversity.

Q. Will there be more Methodst colleges?

A. The saturation point has not een reached. A few consolidations ould be made, but there are many vide-open areas which could support Christian schools. As yet there aren't ny Protestant colleges in New Mexco, Wyoming, or Nevada. And lon't overlook the Hawaiian Islands, ressing for Statehood.

Q. The United States spent bbout $14 billion for all kinds of dducation in 1955; it's estimated this will be up to some $30 billion by 1967. With the government taking this interest in education, why do we need more church colleges?

A. I can't answer this without asking, "What is the mission of The Methodist Church?" If the church is to influence our culture, it must help train our leaders. The campus of a Christian college is the best place to train them, for here the learning process goes on within a Christian frame of reference. When the atmosphere is charged with Christian ideals, any course of study has a character-building influence.

Q. Was this behind the thinking of the 1956 General Conference when it called for a special four-year emphasis on higher education?

A. The current emphasis on Education for Christ springs from the church's recognition that if it doesn't value trained intelligence it will be doomed, for certainly the church can't fulfill its mission if the mind that was in Christ Jesus doesn't rule in the thought-life of the students of this generation.

Q. What is the financial goal of this four-year emphasis?

A. We need to raise annually $9 million for colleges, and $3 million for Wesley Foundations. Already Annual Conferences have committed themselves to more than $30 million for the quadrennium.

Q. What do Methodist colleges need to do to keep pace with the times?

A. We need more money for faculty salaries, which must be raised; to meet mounting operating costs; to build new buildings, and for scholarships so they can keep their doors open to all capable students.

Q. How are our Negro colleges doing?

A. Now that all white and colored colleges are accredited by the same standards, several Negro schools can't meet them. They need more money for faculty salaries, endowments, libraries, and laboratories. The need is so great that the emergency offering on Race Relations Day, February 8, 1959, should be $1 million.

Q. Can't the church maintain some colleges on an interdenominational basis?

A. We're already doing this, very successfully. We operate Negro colleges in New Orleans and in Austin, Tex., with the Congregationalists. In Salt Lake City we've joined with the Presbyterians in supporting Westminster College. Rocky Mountain College, in Montana, is interdenominational. And we're co-operating with four Negro denominations to develop Gammon Seminary into a great interdenominational theological school.

Q. How about consolidating some of the smaller colleges?

A. I could tell you about colleges in serious difficulties in 1940 that are vigorous institutions today because of shifts, consolidations, and the like. We've closed or consolidated where necessary. And the church is getting better returns for its investment in higher education today than it has for years.

Q. What are foundations and industrial organizations doing for church colleges?

A. Foundations have given Methodist schools hundreds of millions of dollars since 1915. This confidence the foundations have in church-related institutions as indispensable parts of the American system of free and democratic education is a great inspiration to Methodists to go on starting new colleges.

Q. The outlook for our schools is bright, then?

A. Never were our problems greater but never were we as a church better able to meet them!

Meals were all-feminine for 110 years at MacMurray College, Jacksonville, Ill. With a co-ordinate men's college now on the campus, there are boys at dinner twice a week.

A few brief autumn days spent at a secluded lake can give a family inspiration and strength for the rest of the busy year at home.

Spiritual Retreat for the Family

By VERA CHANNELS A Together in the Home Feature

HERE, Daddy; here's one more. You've got to find room for it. It's my very best one!"

My husband smiles into eight-year-old Janice's eager face and makes space in the car for still one more piece of driftwood to take home to the parsonage from our brief fall vacation. He knows this "prize" sculpture fashioned by the gentle magic of water on wood will forever bring back a wealth of memories of a quiet northern lake, colorful trees, and the love of our family.

This isn't the first time we've taken a two-day autumn vacation at the cottage on the wooded shores of Lake Wixom in northern Michigan. Our visits here, always long after the echo of summer vacationers has died away and the animals are beginning to feel at ease again, have turned into something more than a change and a rest. Here we have time to be with each other without distractions, to discover each other again, and to appreciate the special character and quality of each member of our family.

There's our 16-year-old Luan, exulting in the brand-new gold key to our car we gave her when she passed her driver-training test. She's interested in reading, golfing, swimming, sewing—and boys.

Our woodsman is Noreen, 14, an ardent Girl Scout who feels more at home in a tent than in a living room. She's clever with her hands, has a flourishing baby-sitting clientele, is usually seen going about her household chores with a book in one hand.

Ten-year-old Paul is learning to be as proud of his scholastic record as he is of his baseball and fishing prowess. In the fifth grade this fall, he's just discovered that reading can be as exciting as watching the adventures of Zorro on television.

The scars and bruises on Janice's legs attest to her recent graduation to a new two-wheeler bike. She reads all her books twice and is learning to cross-stitch after seeing a neighbor doing it.

And there's my husband, Lloyd, who's been a minister in Flint, Mich., for 12 years.

Our wonderful fall vacations at the lake began by chance. A few years ago a member of our church offered her lakeside cottage to us for any time after early spring. Summer passed before we could accept, but finally, in early fall, a teachers' convention gave our youngsters a two-day holiday in the middle of the week when Lloyd could be away. We decided it would be a good time to go.

We found the cottage on a quiet beach. Thick woods behind it and down to the water's edge gave us complete privacy. The surroundings were so perfect we weren't surprised to find the "wide place in the road" nearby where we bought our groceries was called Edenville.

We discovered, also, that autumn is an enchanted time to be there. So began our precious fall vacations, which, from that time on, have held a special place in our lives.

During the warm part of the day we hike through the woods, watching gold and red leaves drift gently to the ground, hearing them crunch softly underfoot, admiring crimson berries hanging heavy on the bushes, catching milkweed ballerinas as they waft through the air in feathery white skirts.

The sky is never bluer than in autumn, the white clouds never more certain to billow into sky castles and legendary landscapes. We stop to enjoy the quiet of the woods, so different from the traffic noises at home. The chirping of the birds, the whir of an insect in the grass, the crack of a dry stick, the sound of water lapping against the shore, all blend like the harmonies of a symphony. If we are quiet enough, and lucky enough, we may be able to see a quail or a pheasant.

The smell of distant bonfires mingles with the tangy scent of pine and the freshness of the breeze blowing from the water.

We walk along the shore, gathering driftwood and making a game of telling what it looks like to us. Sometimes we have to agree that it looks like "nothing at all," but we like it anyhow and add it to our collection.

A swing down among the white and gold birches at the water's edge offers a quiet, shady place to rest and think.

We say little about it, but we all

nse the closeness of God in a new d different way.

Back at the cottage a game of tag baseball, with some good-natured rangling over the umpire's deci-ons, adds zest to the day.

The nights are cool, crisp, and star-. It's good to be inside, and as we p corn or eat apples by the fire od conversation seems to come nat-ally. The mood is comfortable and nfidential as we talk about the past d our relationships together, find ntle fault or praise each other, and ay favorite games or experiment th new ones.

Sometimes we take turns saying, "he nicest thing about you is . . . ," going around the circle until every-body has spoken of everyone else.

These fireside sessions are a good time to plan for the future. Lloyd or I may make a suggestion, or raise a question, and wait to see the reaction. We may edge in a bit of advice, too, at a time when it's most likely to be taken seriously. The children, for their part, talk easily and without self-consciousness about their deepest hopes and highest ideals.

As we sit around the fire, sharing our thoughts and our dreams, life seems truly rich and abundant.

This, then, is our spiritual retreat, a time when freedom from distrac-tion helps us look more objectively at ourselves and our problems—when co-operative work and play in beau-tiful natural surroundings stimulates us and when the presence of our love for each other is felt in its most dy-namic way.

During the rest of the year our life is hectic—and, like other families, our activities are so widely scattered that it's impossible for us to keep up with each other. Sometimes it seems life moves so fast that we haven't time to think, evaluate, or enjoy it. It's in these times of stress that we draw most heavily on the strength our yearly retreats give us.

We are by no means the first to dis-cover this secret. Man has renewed himself in retreats for countless cen-turies—monks of the Middle Ages, Eastern philosophers, perhaps even primitive man as he raised wonder-ing eyes to the world around him. Modern churches know the value of quiet surroundings in which groups can go over their past work together, plan for the future, and seek inspira-tion and guidance apart from the distractions of the everyday world.

Families used to have more time together. But now the average fam-ily may find a retreat such as ours is the only time in the year its members have a chance to get to know each other. Because the family group starts off with a common bond of love and shared experience, however brief, and continues living together afterward, the spiritual values of a brief retreat find quick growth and expression in the lives of every member.

That is why that odd-shaped piece of driftwood our eight-year-old asked Daddy to make room for in the car—the one that reminded the rest of us of nothing at all but to her was her "very best one"—is the piece I'll polish and mount above the fireplace at home. Somehow it reminds me of the spiritual lift we felt in the woods by the side of the lake. Like the drift-wood, this lift is hard to describe, for it goes out in several directions at once. But it is real and strong and enduring—and it will remain to warm our hearts forever.

Fall is an enchanted time in the woods, with red and gold leaves overhead and the lake reflecting the brilliant blue of the sky.

What Can Christians Do?

Four distinguished public servants—three of them Methodist—discuss the provocative question: **What Is the Christian's Role in Solving Wor Tensions?** *over WRC-TV recently in Washington, D.C. The panel d cussion was one of a series arranged by Methodist Information und sponsorship of the Council of Churches, National Capital Area. Wi gratification, we share it with our readers as a midmonthly powwow.*—E

BEFORE the cameras that day in Washington were Judge Boyd Leedom, chairman of the National Labor Relations Board, as moderator, Richard Rubottom, Assistant Secretary of State for Inter-American Affairs, and Francis O. Wilcox, Assistant Secretary of State for International Organizations, all Methodists, and Chinese Ambassador Hollington K. Tong, a Presbyterian. On hand to summarize was Dr. J. Luther Neff, Assistant to the President of Wesley Seminary. Now a transcript:

Leedom: What is the role of the Christian in solving world tensions? We might start with a definition of our term, "world tension."

Wilcox: World tension is strained relations or bad feeling among the nations. Today most of it comes from the differences of the Soviet Union, competition in armament, and in other disputes. . . . I might say that anywhere I were to point might be an area of tension. Starting out on one side of the world, we have Indonesia with its ferment, Korea which is divided, the area of China and Formosa, and then to the New World—the South American problems which produced the trouble when Mr. Nixon was there—and on to Europe and Africa with the Algerian affair in North Africa. . . . In Germany the country is divided between East and West. In the Middle East there is Lebanon and the Egypt and Syria alliance with its Soviet influences and in India and Pakistan there is tension.

Neff: There are other causes of tension. We have the problem of secularization. We realize that dependence on the state alone is not getting us very far. The Christian has a definite role.

Tong: Thirty years ago the Chinese Communists were trying to make a Red country of China. God intervened. A national leader, Chiang Kai-shek, fell in love with Miss Soong, a Christian, and because of this influence was able to keep persecution away from the Christians until the country fell. The Americans play a tremendous part. Two thirds of them are Christian but they have not exerted as great an influence and I hope they will do more.

Leedom: Secretary Rubottom, you were with Vi President Nixon on his recent Latin-American tr Would you tell us what you think were the causes the troubles he had there?

Rubottom: The causes of the South American pr lem are basic political influences against repression tl cause the people to seek self and national expressi There are social and economic forces in the area, such their 2.7 per cent population increases as compared w our 1.4 per cent in the United States. They have a t mendous desire for better health [and], greater digni which is achieved through better living standards of kinds. As the individuals and nations seek these n things which they want for their own generation, not w off in the future, their products have declined in price the markets. These hardships are felt at home and in g ernment budgets, creating tensions. . . . One thing have in common and which can be the greatest force good there in the entire picture is our common cause Christianity working together with religious force.

Wilcox: I believe in foreign aid and adequate fense, but we can't keep the free world free by pow alone. You can build hydrogen bombs but that is enough. The struggle is not so much between gr states as it is between faiths and ideas. It is a struggle f the minds and hearts of men. In that kind of strug military might alone can never be decisive. It is imp sible with a bomb. . . . What we must do is to build dynamic faith that is powerful enough to counter Sovi imperialism and international Communism. In doi that we have to demonstrate to the rest of the world faith, by ideas and deeds, that the democratic, the fr way of life, is the way they should choose.

Leedom: What do we do about stopping the test Can we safely discontinue testing our bombs until know that the Russians will? *

Tong: The Christian must understand the Communi policy. It is to rule the world. The first rule—neutralis

* This issue was debated in *Ban Big-Scale Atomic Bomb Test* [November, 1956, page 16].

ancis O. Wilcox (left), Assistant cretary of State for International Or- nizations: "The Church can do a eat deal among our people in creating derstanding of our foreign policy."

ollington K. Tong (second left), hinese Ambassador to the United ates: "We as Christians should think ternationally instinctively as we would in individual cases."

dge Boyd Leedom (center), mod- tor of the panel and chairman of the tional Labor Relations Board: "Is it mpatible with Christianity for us to ke a strong military force?"

***Dr. J. Luther Neff** (second right), Assistant to the President of Wesley Seminary: "I think . . . these problems over the world are . . . capable of solution from a Christian point of view."*

***Richard Rubottom** (right), Assistant Secretary of State for Inter-American Affairs: "A Christian brings to bear an unusual philosophy . . . that these problems are capable of solution."*

pro-Communist. The next is to pacify, and that line is ngerous. There is a way to spiritualism with physical eparedness. That is to keep wave-length contact with sus and be guided by God.

Wilcox: The Christian Church has a stake in the tcome of this struggle. Atheistic domination is their rpose and all religions should protect their integrity. the Church it is our place to understand and to take ps to protect ourselves.

Neff: The Church has always had a stake in the peo- e of the world and can point to its missionary program. hiang Kai-shek is a product of that program. Today we e trying to find out how the individual Christian can into this heavy responsibility.

Rubottom: I have given quite a bit of thought to the le of the individual. Of course we should be better hristians. A Christian brings to bear an unusual philos- hy, which is the Christian philosophy based on his ep and abiding faith that these problems are capable of lution. He doesn't just tolerate them; he doesn't ap- oach them fatalistically. But he sees through the appli- tion of his Christian faith a change and, indeed, a cessity and a capacity now. Now, this faith is made of his faith in his supreme being, God himself. We ve seen the example of Jesus Christ, who came to earth d walked and talked and did as we have done and ed in our behalf. And his faith in himself, a God-en- wed creature. Now finally the highest expression of our Christian faith is through fellowship. It is in fellowship in our homes and communities, national and international life, that we achieve understanding, and in understanding I believe problems are capable of solution.

Leedom: Our present international policy seems somewhat hypocritical. It is hard to tell the Russians' from ours; they may be the same. I am inclined to agree with Ambassador Tong on neutralism. But is this military preparedness able to fit the Christian? Is it compatible with Christianity for us to make a strong military force?

Wilcox: It is as desirable as it is necessary. The Church can do a great deal among our people in creating understanding of our foreign policy and the problems that we face in the world. I am often impressed by the trouble that a little misunderstanding among our people can do with respect to our foreign policy. My favorite quotation is Josh Billings', "It ain't so much ignorance that causes all the trouble. It's that people know so darn much that ain't so." And I think that this gives to the Church and to the press and the other media a tremendously important role in creating among our people a better understanding of our foreign policy.

Leedom: What does anyone have to say about foreign aid? Should we go into that more heavily? Would the Christian role dictate that we feed the hungry nations?

Rubottom: We have tremendous resources here. We have been blessed in many ways by a bountiful God, and

I think that it's a part of our underlying philosophy to share what we have with others. That is not only in our agricultural foodstuffs, our surplus commodities, but in our other riches to enable people in turn to enter into this dignified way of life to which they all aspire.

Leedom: It might be said, I suppose, that the ideal of Christianity should be complete pacifism, but that's hardly advocated by any great segment of organized Christianity in America. How would you reconcile the Christian philosophy of loving your neighbor and turning the other cheek to this tremendous military force we have?

Tong: I think we as Christians should think internationally instinctively as we would act in individual cases. People in private life do not encourage evildoers. And for this reason let there be no dissenting voice in the democratic pact in regard to the policies the democratic governments have already formulated and reached. And I take it that unity of purpose serves to warn the Communists effectively that it would be dangerous for them to test too far, and that is the only way to ease world tensions and, in effect, the way to solve international tensions.

Wilcox: It seems to me that the moral standards which we set both at home and abroad are terribly important in this job of winning the cold war. The people of other countries everywhere are looking to us for leadership and they expect a high standard from us. A we make a mistake, an important moral mistake, and fail them in this respect. It is a setback both for Chr tianity and the cause of the free world.

Rubottom: I'd like to stress that the picture of t United States abroad is made of many faces. It's n just the State Department and our government, but t millions of tourists who are traveling . . .

Neff: It's the duty of the Christian, as we have brou out here, to become aware of these tensions, not simp aware as a matter of information, but as they ha relevance to our Christian faith. But I also think, as Se retary Rubottom brought out, that the Christian has think and to feel and have a conviction that these pro lems over the world are really capable of solution from Christian point of view. Ambassador Tong brought o a fine point that the Christian must realize that he h a tremendous force as an individual in his own hands the solution of these problems and relief of these tensio The Christian must realize more and more that the wor has a dependence on something else. It is that somethi other, the supernatural, that God works in life a therefore no matter what the world situation, what t tension is, we must approach life with faith and wi love, realizing that this is our contribution. And sin no one is an island, he therefore has an influence in t world as an individual Christian toward our goal.

Little Lessons in Spiritual Efficien

Tips for Space Travelers

By ROY L. SMIT

A TIDAL WAVE of predictions as to what travelers may expect to find as they venture into outer space is swamping the public now. Einstein's theory of relativity has upset a long list of ancient conceptions. But there are at least a few which remain unshaken. Some facts never will need revision.

One famous astrophysicist, lecturing to a luncheon club, spread out a series of highly technical conclusions concerning new concepts of space, time, speed, and astrochemistry. It was all bewildering, but for at least one listener it was in no sense alarming. "I do not know much about the science of the matter," he said, "but I do know just as well as that scientist does, some of the things the space traveler will find.

"I know, for instance, that at least a few of the basic principles upon which I have built my life will be found to be true on Mars, Venus, Neptune, Pluto, or any other planet. And I know, too, that they will be true a million years from now.

"When I was a boy, studying geometry, I learned to prove beyond any possibility of a doubt that the square of the hypotenuse of a right-angled triangle equals the sum of the squares of the other two sides. And that proof was independent of any man's politics, economics, or theology. The principle holds true in any spot in this universe. No space traveler will ever find anything that upsets it.

"I learned very early that two plus two equal four. This, too, will continue to be true no matter where men may wander. And as a student of physics in the university I was taught that two solid bodies cannot occupy the same space at the same time, and after a good deal of practical experimentation I am convinced that the principle is true.

"Now, if these things in the realm of the physical are true, it seems reasonable that there are moral and spiritual principles which are equally true and eternal.

"Jesus said, for example, that 'the measure you give will be the measure you get.' I have found that to be true, whether the Republicans or t Democrats were in power, a whether a Catholic priest or a Pr estant minister preached from t text. The truth of the principle do not depend upon anything except own truthfulness.

"As a matter of fact, that is o reason I became a Christian. I h the feeling that Jesus knew a taught eternal principles of li which were entirely independent circumstances or authorities.

"He said, for example, that t pure in heart would see God, th the merciful would obtain merc and that the poor in spirit would i herit the earth. The thing that w true in Palestine 1,900 years ago true in my home town at this m ment, and will be true a million yea from now on any planet billions c light-years away from this earth.

"The space travelers are going t learn much about how cold it is o the surface of Saturn, but they do no need to stir out of their seats to lear how true some things will be eve out there."

"I hope I am a good example of what others—both men and women—can do in their golden years."

Many Look, Few See

By HERMAN B. TEETER

IN MEXICO a few years ago an ntire town exploded in excitement vhen an elderly woman, loaded with ameras, climbed out of a belfry and lid along the high ridge of a church oof.

"I was merely trying," she exlained later, "to get a better angle n that beautiful cathedral at the ther end of the street."

This was the same woman who has chased kangaroos in Australia, surf riders in Hawaii, insects and flowers in Illinois. She's Mrs. Myrtle R. Walgreen, 79, and a widow. In the years since she was 60, she has photographed everything from the top of a rainbow (out of a plane) to the heart of a Christmas rose in December snow.

By plane, auto, ship, and afoot, Mrs. Walgreen has traveled the world over many times—but always she returns to her Hazelwood estate, a lovely spot of earth near Chicago where 250 acres of unspoiled woodland spill down a cliff to the brink of Rock River.

Close friends insist she should have been a boy. This is suggested, no

doubt, by a sense of small-boy wonder which prompts her to collect unusual objects from all over the world. When the Walgreen maids open a refrigerator they aren't surprised at whatever they find, even—as has happened—a tree frog slumbering in artificially induced hibernation. And one of her photographic subjects—a four-foot snake—once escaped to roam the house for a day and a night. Yet Myrtle Walgreen is the most feminine of women.

In her person are combined a zest for living—and looking—with widely recognized talents as a photographer. She has won some 500 awards for her color pictures—of which she has 12,000 carefully sorted and indexed. She is in demand as a slide-show lecturer, but her fees, ranging up to $100, never cross her palm. They go directly to Chicago's Red Cross, of which she is an executive.

For this great-grandmother, the world is full of adventure—an adventure that took on new dimensions comparatively late in life. As a result, she is sometimes referred to as the "da Vinci of the color camera" or "that amazing dowager."

"This is my electric runabout. I call it the Gardener and I often use it in my picture-taking trips at Hazelwood."

Her pictures are striking because they take a look at the world as few people see it. When she looks for beauty, she finds it everywhere—in an ant's-eye view of mushrooms that glow at night, or in milkweed seeds ready for flight. After one of Mrs. Walgreen's recent illustrated lectures, a Chicago club woman remarked:

"I have the feeling I've been blind most of my life. It was as if I had put on glasses for the first time. Things gained a sudden new depth and clarity."

A hearty person with a ready laugh, Mrs. Walgreen pursues her subjects with the diligence and initiative of a crack news photographer. As she nears 80, her enthusiasm, stamina, and love of life are as great as those of many middle-agers.

A few winters ago, in five-below-zero weather, police detoured her automobile around a burning building in Chicago. She stopped, then walked several blocks to catch the frigid beauty of ice-coated fire fighters and their equipment.

"It was so cold," she recalls, "that my camera froze up repeatedly. Each time I'd have to go back to the car to thaw it out."

The picture she made, "Frozen In," has hung in salons with her shots of snail shells, poppy seeds, ripe buckeyes, okra pods, potato sprouts, desert sunsets, and water lilies.

Born in Carbondale, Ill., she was married to Charles Walgreen, an enterprising young druggist, in 1902. Together they saw their drugstore chain grow until today it numbers nearly 500 Walgreen stores and some 2,000 agency stores. Walgreen's system of expansion was a simple one, she points out:

"Every now and then my husband would come home and say, 'Myrtle, I've found a man smarter than I am. I'm going to set him up in a drugstore.' "

And when her husband began pioneering the drugstore lunch counter, it was his wife who first took over in her own kitchen, making chicken salad, soups, and pies.

A Methodist, as she puts it, "from cradle-roll days," she's a trustee of th First Methodist Church of Chicag a downtown skyscraper churc known as the Chicago Temple. As memorial to her husband, she gav the funds for building the Chapel i the Sky, which was dedicated i 1952. [See *Chapel in the Sky*, To GETHER, January, 1957, page 1.] Stee girders near the top of the tall build ing were encased in oak, part o which was hewn from great trees a Hazelwood. A beautiful altar sculp ture shows "Christ Looking at Chi cago."

Her golden years are full, ofte from early morning to well into th night. She has wealth, but insist money is not essential to happines Her hobby of photography costs littl more than she would spend for cig arettes—and she doesn't smoke.

"There is no reason," she feels, "fo a woman left alone by the death of husband and the marriage of chi dren to lead a lonely life. Too man women lead dreary, waiting-for-the end existences simply because the have mistaken ideas. For me, thes last years have been rich with stimu lating experiences."

During the week, she lives in Chicago apartment overlooking Lak Michigan. But each weekend finc her at Hazelwood, which is both forest preserve and vast flower ga den. Mrs. Walgreen didn't take u gardening until she was 50. Now thi interest in flowers shows up in man of her prize-winning photograph

Her philanthropies are many. Fo over 20 years she has sponsored th Beautification of Home Ground 4-H Club project, awarding fou gold pins to winners in each count of the U.S. and gold watches to win ners in each state. Each year, too, sh pays the expenses of eight 4-H final ists on a week-long stay in Chicago In addition, she is exceptionally ac tive in her garden clubs. And as Fellow of the Photographic Societ of America, she's often called on t judge photographs at color salons

One contestant observed her as she selected projected pictures, commenting expertly on each.

"I sure do like the way that old lady judges," he remarked.

It is typical of Myrtle Walgreen that she considers this comment onc of the nicest compliments she has ever received.

A work of skill, surpassing sense, a labor of Omnipotence." The seed bombs of goat's beard nestle amid delicate tracery.

God's Wonderful Trailside World

IT WAS William Beebe, the naturalist, who said: "Day after day we may walk through the woods and fields, using our eyes as best we can, searching out every moving thing...and yet we touch only the coarsest, perceive only the grossest of the life about us." But his words do not apply to Mrs. Myrtle R. Walgreen, amateur photographer extraordinary and a TOGETHER contributing editor. Her reverent labor of love at 79 opens the eyes of others to the God-given wonders of the world around us. On these pages are a few of thousands of color pictures she has taken as an invitation for others to "come out and see!"

In magnolia seed pods, which proclaim "all nature wears one universal grin," she sees Andy Gump and an inquisitive duck.

In spring, Old Honesty—also known as money plant—furls its familiar green seed pods against the trailway's setting.

In autumn, interest has accrued, the money plant's seeds are gone and now it is transformed into a "silver dollar."

Under the color camera's magnifying eye, the wild ginger—tiny and hard to find—blossoms like some exotic tropical orchid.

Maple seed pods hang overhead, awaiting the whimsey of warming winds. But soon their time will come and, by the thousands, they will whirl away on rustling wings.

When fall leaves rain down, each may be recalled by a scar on the mother tree. But new hope will be born out of old wounds and resurrection will come in due season. Mrs. Walgreen, who has studied hundreds of individual leaf scars, finds them in many shapes. This one, of bud and scar, resembles a tiny shield.

In spring, a pussy willow thrusts out an inquiring bud of rosy red (left). And in dank, dark woodlands, the searching eye finds beauty, too, in fungus that sprays a riot of color on a decayed log (below).

This katydid, resting on a teasel, symbolizes Bryant's well-known verse: "The melancholy days are come, the saddest of the year."

Elfin jack-o'-lantern mushrooms glow in woodland gloom: just the sort of detail Thoreau might have noticed as he lay prone on the ground, advising others to take an "insect view" of nature if we would like to appreciate her more.

'ature, Emerson says, "is a rag-merchant who works up 'ery shred and ort and end into new creations." One with imagination and eyes to see often finds weird beauty and fanciful figures—even in this "hands up!" potato sprout.

Metamorphosis: A once-unattractive insect, the water-dwelling nymph, sheds its shell to become a dragonfly, one of nature's most beautiful creatures—and one of the countless daily miracles found along God's wonderful trailside world.

Teens Together

with ex-teen-ager
Dr. Richmond Barbour

Teen problems? "Dick" Richmond Barbour solves them.

Q *I'm 13, and a little too fat to attract the boys. I have an olive omplexion and dark hair. Most of the opular girls are slender, light-skinned londes. What can I do?—G.H.*

A Ask your doctor for advice about your weight. Beyond that, wait little while. Many boys your age are ot interested in girls. Later they will e. You'll find they like brunettes, too.

Q *The kids around my home talk dirty about sex. Can you tell me where to get a booklet which will explain things? I don't know what to elieve.—G.B.*

A Get the folder, *Sex Facts for Adolescents,* published as a hristian Service Leaflet by The Methdist Church. It may be available at our church office. If not, order from O Box 871, Nashville 2, Tenn.

Q *My girl and I argue over the way she makes out with a boy. e is a juvenile delinquent. He comes church just to be near her. She says e must be nice to him so he'll become Christian. She tells me I'm the one she ally loves. Then she parks with him ntil 1 A.M. How far can a church girl in being nice to a delinquent?—B.V.*

A Possibly your girl is using church as an excuse to do something she nows is wrong. Christian boys and rls should be cordial and friendly to l newcomers at church. They should ake even the delinquents feel welcome. But that certainly does not involve undue familiarity. Your girl is making a serious mistake.

Q *I'm 17. Until a few months ago I went with one boy. Then he moved away. Now I'm going with another. My mother likes the first boy better. She writes to him each week. She teases me about my new steady. Shouldn't a girl choose her own boy friend?—K.R.*

A Is your new friend a nice, responsible boy? Not objectionable in any serious way? Parents should interfere if their sons or daughters start going with the wrong sort of person. Otherwise, in most families the young people are free to choose for themselves.

Q *Did we abuse our teen-age son and daughter last summer? They say we did. We have a girl of 17 and a boy of 15. We got jobs for them, and they worked from the day school let out. Most of their friends were idle and did nothing but play around, day after day. Is such idleness wise?—Mrs. M.P.*

A Summer idleness for teen-agers often leads to trouble. Appropriate work is far better. Your young people weren't being abused.

Q *My older sister and I fight about summer clothes. On hot days she wears a loose halter bra and shorts. She laughs at me because I insist on being modestly dressed. She is 19. I am 14. When do summer clothes stop being decent and become indecent?—G.M.*

A Standards differ between age groups and neighborhoods. As a general rule, wear the clothes the majority of the nice girls in your neighborhood wear. Don't be the first to introduce a new fashion. But don't be the last to adopt it. Talk with your mother about your sister's playsuits. Your mother should give her guidance.

Q *My parents cannot afford to send me through college. I plan to become a teacher. If I go to college I'll have to earn most of my way. Yet our commencement speaker said college is a full-time job. He warned against working your way through school. What shall I do?—D.D.*

A Don't change your plan. A majority of the students in most of our colleges have paid jobs. Many are earning their way 100 per cent. It is hard, but it can be done.

Q *I'll start college this fall. A fraternity is rushing me now. I want to join, but I remember you once wrote that fraternities are undemocratic and snobbish. Should I say no?—B.A.*

A Most social fraternities and sororities in college are selective. They don't open their membership to everyone. That means that some young people who want to join won't be invited. They'll be hurt. Some fraternities

Looks at movies

By Harry C. Spencer
General Secretary, Methodist Television, Radio, and Film Commission

Dr. Spencer this month substitutes for his usual Looks at Movies *column a listing of recent films and filmstrips which are valuable aids to local-church groups studying major areas of special concern. All materials except those otherwise specified are available from any regional outlet of the Methodist Publishing House. Or, for more information about these and other audio-visual aids currently available, write to Television, Radio, and Film Commission, 1525 McGavock St., Nashville 3, Tenn.*

North American Neighbors

(1958-59 National Missions theme)

North American Neighbors. Panorama of life in Alaska, Canada, Puerto Rico, and Haiti, showing the extent of Christian concern and mission work. 29 minutes. Rental $12 (color) or $8 (black and white).

Alaska, A World to be Won. Shows how the Methodist missionary program is working to overcome physical, economic, and moral problems facing the church in the forthcoming 49th state. 27 minutes. Rental $8 (color) or $6 (black and white).

Hawaii, Crossroads of the Pacific. Presents the Methodist mission program in Hawaii as discovered by two students. 28 minutes. Rental $8 (color) or $6 (black and white).

Methodism in Hawaii. Sound, color filmstrip showing Methodist achievements in this intercultural, interracial land. 33⅓ rpm record. Purchase $11; rental $2.50.

North of the Rio Grande. Sound filmstrip spotlighting Methodism's ministry to Spanish-speaking people in the Southwest. 33⅓ record. Purchase $7.50; rental $2.50.

Middle East

(1958-59 World Missions theme)

Mid-East Profile. Illuminates Christian missions in Middle East, with look at religious, social, political problems. 29 minutes. Rental $12 (color) or $8 (black and white).

Lands of Decision

(Quadrennial Missions emphasis)

Congo Journey. Shows how Methodist missions are helping Congo people move from simple tribal life to complex industrial economy. 30 minutes. Rental $10 (color) or $6 (black and white).

Congo Christian Centers. Sound, color filmstrip showing how Methodist mission churches, social centers, and schools serve communities undergoing cultural and economic change. 33⅓ record. Purchase $10; rental $2.50.

Mission in Bolivia. Report by missionaries on mission work in a land of opportunity. 25 minutes. Rental $10 (color) or $6 (black and white).

Upriver in Sarawak. Reports on Methodist missionaries' penetration into Sarawak, Borneo, and on their preaching, healing, and teaching activities. 30 minutes. Rental $8 (color) or $6 (black and white).

Report: Korea. Shows how the Bishops' Fund for Korea is being used. 28 minutes. Rental $3 (black and white). Also available at no charge from most conference missionary secretaries.

World Peace

The Bridge UNESCO Builds. Color filmstrip relating efforts of the United Nations Educational, Scientific, and Cultural Organization to build understanding among nations. 30 minutes. Available only from UNESCO Publications Center, 801 Third Ave., New York City. Purchase, with script, $4.75.

A New Kind of Building. Color filmstrip on work of a local-church commission on Christian social relations. 15 minutes. Available only from Service Dept., 100 Maryland Ave., NE, Washington 2, D.C. Purchase, with 33⅓ record, $6.

Social and Economic Relations

The Sound of a Stone. On civil liberties. 28 minutes. Rental $10.50 (color) or $6 (black and white).

Living Right at Work Kit. Series of sound filmstrips on right leadership, counsel, choice, attitude, and outlook. Available only from Board of Social and Economic Relations, 740 N. Rush St., Chicago 11. Lent rent-free by payment of postage.

Temperance

Alcohol and the Human Body. For public-school use to show what alcohol is and how it affects the human body and behavior. 14 minutes. Rental, $4 (black and white).

Far From Alone. About reactions of a college football star pressured to appear on a beer-sponsored TV program. 31 minutes. Rental $12 (color) or $8 (black and white).

How Long the Night. The rehabilitation of an alcoholic. Excellent for discussion purposes. Use limited to adult study groups. 28 minutes. Rental $8 (black and white).

To Your Health. Color cartoon with concise summary of basic information on alcohol and alcoholism. 11 minutes. Rental $5.

Of Cats and People. Sound, black and white filmstrip which discusses the causes of alcoholism after showing how alcohol affects cats in laboratory experiments. Purchase $8 (with 33⅓ record) or $3 (with script).

Lay Activities

Split-level Family. Shows how a man and wife reconcile Christian stewardship and giving with modern society's demands for the same time and money. 29 minutes. Rental $12 (color) or $8 (black and white).

What Changed Charlie. Sound, color filmstrip describing Charlie's experience at a Methodist Men's meeting. 16 minutes. Purchase only, with 33⅓ record, $15. From Board of Lay Activities, 740 N. Rush St., Chicago 11, Ill.

go farther and are extremely snobbis
Others encourage drinking and bad b
havior. However, there are many s
rorities and fraternities which avoid th
extremes and undertake constructiv
programs for their community. [S
Hell Week's Gone, March page 20.]
don't advise you not to join a fraternit
I do suggest that you make sure it
one of the good ones.

Q *Almost all the boys and girls*
school smoke. There is a pla
just off the grounds where they go.
am a boy of 15. Am I a square if I don
smoke?—J.F.

A No. You are smarter than th
others. There is overpowerin
medical evidence against smoking. Co
firmed cigarette smokers shorten the
lives by many years. Eventually most
your friends will realize that. Th
they'll envy you.

Q *I've driven our family car tw*
years. Several times I ha
scraped other cars. Last week I did
again. Now Dad says I can't use t
car until I pay him what it cost to
the fender. He never did this b
fore. Will you tell him he's wrong?
I.A.

A Your father is right. Perhaps
should have done this earli

Q *I'm a boy of 14. I'm going stea*
for the first time. My girl and
realized we were in love just two wee
ago. What bothers us most is that
will be so long before we can mar
She is 13 but looks older. I'm big a
strong. I'm not afraid to work. Do y
know of anyplace in America where
boy of my age can earn enough mon
to support a wife?—K.P.

A There is no such place. Even
there were, you shouldn't mar
now. Please believe me when I tell y
your love will not last. Almost certain
this is a crush. Be patient. Have sa
fun together. Try not to be too bad
hurt if you break up.

TEENS: *Dr. Barbour has helped ma*
troubled teens—that's his profession. H
counsels teens in public schools in Sa
Diego, Calif., and by mail across th
country. Your name and address w
be held in confidence. Write him in
TOGETHER, *740 N. Rush St., Chicag*
11, Ill.—EDS.

Haven't been to class in years?

Then you'll want to find out:

What's Happening in Sunday School?

By NEWMAN S. CRYER, Jr.
Managing Editor, New Christian Advocate

IF YOU MANAGE next Sunday morning to climb out of bed, dash through a bowl of cold cereal, get Johnny's shoes tied without a mutiny on your hands, and arrive in class on speaking terms with your spouse, you can count yourself as one of nearly 40 million Protestants of all ages who turn out for Sunday school each week.

Enrollment in Methodist Sunday schools last year passed 7 million, about half of whom manage to struggle through the same busy Sunday-morning routine you do.

If, however, you haven't been to Sunday school in the last 10 years, you may be in for a shock. Sunday school isn't what it used to be.

A few months back a storm was kicked up by a charge that Sunday school is a waste of time. If true, this would be a terrible blow to thousands of parents and teachers. It would mean that Johnny not only can't read but isn't learning about God.

To see what is going on in Sunday school, TOGETHER made its own coast-to-coast survey. And the first thing we found is that what happens on Sunday morning resembles mostly the tiny top of the iceberg that shows. The bulk of the work is unseen, beneath the surface.

Our 1958-model Christian educators are making use of expanded sessions (up to three hours at a stretch) and multiple sessions (two, three, or four separate Sunday-school hours). Some have weekday church schools. Many have camping and other outdoor activities. Newer developments include Sunday school by mail and Bible-study correspondence courses. Classes for exceptional and handicapped children are becoming routine in some parts of the country.

Sunday schools today are making use of top-grade films, music, drama, color, and design in their teaching. Buildings are getting a new look, too.

Since 1940, Christian educators have preferred the term "church school" instead of "Sunday school," because the expanded Christian-education program goes on seven days a week. Of 7,052,660 students enrolled in Methodist church schools, more than a third are adults. Nearly 500,000 officers and teachers give their time for teaching.

This month, Methodists reached the halfway mark in a 12-month expansion drive to start new Sunday—or

church—schools. It's part of a four-year plan to strengthen local churches. There's far more involved than education, but currently the big goal is to start hundreds of new schools in neglected areas, reopen abandoned ones, and improve facilities of 38,146 church schools already existing.

Although Methodism averaged nearly one new church school a day last year, with a net gain of 223 (some died) that wiped out a 10-year decline, there are still 1,213 organized churches without any kind of church school. One new development in this connection is the "outpost Sunday school." The Rev. Randle Dew of the Board of Education staff, who heads up the idea, says this simply means, "If people won't or can't come to church, we go to them."

"I am glad you have set up Sunday schools. . . . Nothing can prevent the success of this blessed work, but the neglect of the instruments."
—John Wesley to Charles Atmore (*1790*)

There is, for example, a town in Kentucky where the men instead of worshiping on Sunday morning hied off to the local filling station to jaw about politics and coon hunting. Despite the new preacher's door knocking and pulpit pounding on Sunday, pews stayed empty. So he decided to go to the filling station, where he skillfully turned idle chatter to religion. Result: a new Sunday-school class.

Leaders now are hunting opportunities to start these outpost church schools in homes, theaters, schools, tents, trailers, and barns.

Methodists also now have a "Sunday school by mail" program for isolated families. It started last October; and now more than 300 families are enrolled. Last year, too, 144,268 children were enrolled in weekday church schools, not to be confused with parochial schools. One example is the Methodist church in Hibbing, Minn., where 330 pupils come for released-time instruction during public-school hours.

Minority groups also are presenting unusual opportunities. Methodists of Lyndonville, N.Y., last summer conducted a six-week summer school for migrant children. Other churches are seeking to teach the hard of hearing, the blind, the crippled, the exceptional, the retarded.

Methodist vacation church schools of one to three weeks involve 1,369,572 pupils. Camping, summer institutes, and assemblies get another 113,000. All this should be enough to disabuse even the most skeptical of the notion that church school is just for kids or that it's something that happens only on Sunday morning. We have come a long way since the day, in 1780 (John Wesley's time) when Editor Robert Raikes of Gloucester, England, started the first Sunday school. Appalled by the brutal treatment of children in his town, he gathered a ragged regiment of moppets into a Sunday class of instruction.

At first his effort was attacked as "subversive of that order, industry, that peace and tranquility which constitute the happiness of society." But not by Wesley, who early recognized the necessity of printed study materials for the church's teaching task. He wrote and published some 233 original tracts on subjects ranging from doctrine to medicine. Today, printed lesson materials provide a basic tool for Sunday schools.

Methodist church-school literature includes some 35 monthly and quarterly periodicals and undated lesson helps. *Wesley Quarterly,* a publication for adult students in the Sunday school, circulates to 831,000. There are eight other church-school publications with circulations of well over a quarter-million each.

In October, Methodist educators will introduce the first of 12 basic Christian books for adults. Editors say these will provide a "core curriculum" that will support the whole educational program of The Methodist Church for adults and provide a basic religious library for laymen.

Within the last two years, Methodists have started using completely revised material for the kindergarten, developed a set of guidebooks for a home-study course in the Bible, created a new story paper, *We Do It Together,* for families of small children, revamped *Christian Action* for teen-agers to include Sunday-evening discussion topics (the first in Protestantism), and produced *Lecciones Cristianas* for Spanish-speaking Methodists. And more changes are coming steadily. We now are seeing developments that are related to an updating of ideas, methods, and materials that has been going on in major Protestant denominations for a generation.

Stories of Noah and his ark have been replaced with New Testament accounts of Jesus with the little children. Joseph in Egypt is still an old stand-by but, generally speaking, lesson materials for children stick more closely to the New Testament than they did a generation ago. How we get our literature is a long story, but it funnels through a Methodist Curriculum Committee with representatives from every church agency and a cross section of Methodism geographically, racially, and educationally.

One minister, who has seen Christian education both from the expert's "ivory tower" and from the viewpoint of a pastor in charge of a church school, was asked what he thought of the Sunday school's effectiveness. In reply, he cited case histories of youngsters whose lives had been changed dramatically by the church's educational program.

There was Tommy, who came to the city to live with his divorced mother after living with his grandparents. An intelligent boy, he was on the verge of delinquency because of his unstable background. He had a couple of scrapes with the law, but with the help of juvenile authorities—and an interested church-school teacher—he became active in the church's youth program. Through his artistic ability, he was able to make a contribution to the youth group. His interest in this field was cultivated with the help of a professional man, and his pastor now believes that the church school was the determining factor in transforming the boy from a poten-

tial delinquent to a useful citizen. And this is only one example of what is happening to hundreds of kids.

The Sunday school today is being compared to a bumblebee: According to the laws of dynamics, that bee can't fly—but it does. While the Sunday school has faults, it somehow is doing a creditable job.

Number-one problem: teaching the teachers; number-one hope: the laboratory school. In 10 years the number of such schools held annually has increased from a dozen to 151. Here, prospects watch experienced teachers in action. Evaluation sessions follow.

Christian workers' schools of all types now enroll more than 153,000 persons for teacher training. One goal of Methodist educators is to have a regular Sunday-morning leadership course in every organized church. At least one Annual Conference, the Peninsula, has worked out a four-year plan to accomplish just that.

Another problem is getting men to teach the younger children. They have been good at leading adult classes, but leaders want more masculine influence in the pre-school departments—and they are getting some. J. C. Leonard, a bachelor and retired insurance man, heads the nursery of Stephens Memorial Church, Kansas City, Kan. [See *Unusual Methodists,* Nov., 1957, page 19.]

What has been happening in Christian education in the last 25 years can be seen also in the newer buildings. New construction money for churches has reached an all-time high and, with the crop of small fry on the increase, a good share of it has gone into Christian-education buildings.

Once, it was assumed that learning meant sitting and listening. Sunday-school worship was a miniature church service. Now Christian educators hold that worship is inseparably related to learning experiences of church-school pupils.

Completely revised materials and well-trained teachers help children to understand Christianity.

Most modern classrooms are large—usually as large as four of the small, 10-pupil rooms of the last generation. Instead of the lecture method exclusively, pupils get in on discussion, dramatics, music, and scores of activities. When the Bible is memorized, it is against the background of its intent and purpose as related to their daily lives. A team of teachers can work in one large, well-equipped room with 15 to 30 pupils far more successfully than one teacher going her own way can deal with seven squirming boys in a dimly lighted room.

Not all Christian education, however, is taking place indoors. The number of camps, summer assemblies, and similar events has grown rapidly. Last year 112,835 boys and girls 12 to 18 attended Methodist-sponsored camps and conferences, and 40,826 attended youth camps. Primary objectives are not to increase camping skills but to help boys and girls accept Christian rules of living in a natural and wholesome setting. For high-school and college students there are national work camps, where they go for a month or more of constructive service.

Drama, born in the church and used throughout its history, is appealing to the youth. For three years Scarritt College in Nashville has held a national drama workshop where leaders are refreshed in helping the young people back home to put the dramatic arts to Christian uses in the setting of the church. The Methodist Youth Fellowship, successor to the old Epworth League, was born in a dramatic Watch Night service nearly 17 years ago, just a few days after the infamous Pearl Harbor attack.

But it is in the adult church-school classes that some of the most dramatic developments in Christian education are taking place. Newer trends include two-way communication, group therapy, depth Bible study, and work with handicapped persons.

The two-way communication idea is symbolized by the TV talk-back programs that will be getting under way soon. [See *Methodists Launch 'Town Hall' TV Series,* April, page 64.] Similar question-and-answer communication between teacher and pupil is going on right now in hundreds of adult Sunday-school classes. There is a place for the lecturer and the expert, but they no longer hog the show. Instead, current events are tied in with biblical teachings and searching questions are answered frankly. Members are permitted to learn about the church's weaknesses as well as its strengths. They express their doubts as well as their faith. Leaders have found that when people are asking questions, they are learning far more than if they only listen.

Despite all the progress, the picture isn't all bright, of course. There are still too many one-room Sunday schools. Local church leaders still complain that the most competent persons won't teach. Some teachers claim that some of the literature is dull and doesn't reckon with realities. There are hundreds of Methodist church schools that are being run as they were 25 or 30 years ago.

But all this merely describes the challenge. Our denominational leaders are aware of the problems—and they are working to make new things happen that are now only in the dream stage. You, wherever you are, can help them meet that challenge.

Light Unto My Path

WEEKLY MEDITATIONS BY PASTORS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

SEPTEMBER 21

But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?—I John 3:17

HIS CHECK for $25,000 lay on the table before the official board. His ultimatum still hung heavily upon the air: "Here is my contribution for the new church, provided the occupants of that old house on the adjoining lot are removed immediately. We cannot allow that woman and her children to live on indefinitely, rent free. Low-rent housing is available for such people. And we need that land."

Generosity needs to be warmed with compassion. Selfishness is not always the mark of a gift withheld; sometimes it is simply that the gift is proffered without love. Paul understood the Master well when he said, "If I give away all I have . . . but have not love, I gain nothing" (I Corinthians 13: 3). The widow's mite was not remarkable because of its proportionate size or its smallness, but rather because of the moving love which prompted her sacrifice. The priest and the Levite, who passed by on the other side, may or may not have had sufficient funds to provide care for the man beaten and left for dead by robbers. The point is that they did not care—but the Samaritan did.

It is easy to mistake symbols for reality. The Pharisee, in Jesus' parable, used the exalted words of prayer, but had not the selflessness of prayer evidenced by the publican. Similarly, one can demonstrate an act of charity without being charitable at all. Our expressions of piety and charity are worthless unless we have discovered God's way of love, which was demonstrated incomparably by his beloved son, Jesus Christ.

Prayer: God, forgive us when, even in our attempts to do thy will, we fail to love one another as we ought. Amen.

—DONALD A. OTTINGER

SEPTEMBER 28

For the Lord knows the way of the righteous, but the way of the wicked will perish. —Psalm 1:6

A COLLEGE YOUTH one Friday was overheard inviting two friends to drive to a city some distance from their campus town to go on a weekend bender. One friend agreed without hesitation: "Let's be going; we are unknown over there." The other friend said, simply, "There is One who knows all," and turned away.

God knows! Can you grasp the significance of these words? God knows!

The Hebrew word for "knows" had a richer meaning than we commonly give it. It implied not only factual knowledge, but also a personal concern. God knows us, yes—but more than that, he has a personal concern for each of us and for the life we live.

One of the important aspects of every life is making choices between "right" and "wrong." Let no one tell us there is no difference! It is the difference between the light of truth and the confusion of half-truth and falsehood; the difference between goodness and evil, between the beautiful and the ugly. It is the difference between order and chaos, between that which is life-sustaining and that which is life-destroying.

Numerous paths lie before us, leading in many directions. Voices are heard in the land, beckoning this way and that. But let us choose carefully. If we listen closely, we hear a voice different from the rest. "I am the way, the truth and the life" (John 14:6); "I came that they may have life, and have it abundantly" (John 10:10); "He who has my commandments and keeps them, he it is who loves me and he who loves me will be loved by my Father, and I will love him and manifest myself to him" (John 14:21).

Blessed is the man who walks not in the counsel of the ungodly but in the example of the Master. His righteousness springs neither from fear nor from obligation, but from gratitude and from the joy of tuning his life to that which is eternal. To know God and to be known of God is to enter into life eternal.

Some see in the Christian faith only a useful embellishment bringing popularity and prestige, or self-assurance and peace of mind. The more discerning see the sword of the spirit slicing between greed and compassion, resentment and

Donald A. Ottinger
Philadelphia, Pa.

orgiveness, pride and humility, rejudice and understanding love. ome seek pride in righteous liv- ng; the more discerning let thank- ilness to God temper and season ieir relationships with others.

Let us not belittle right and rong. We are choosing between ie way of life and the way of estruction. Salvation is not so mple as casting a vote for Jesus s Savior of the world. Salvation eans discipleship in the life hich he lived.

rayer: O God, thou who has ade us and would lead us into ie life abundant, fill us with thy ving spirit. Guide us in paths love and righteousness that we ight know the companionship the living Christ. Amen.

—D. JAMES FARNHAM

CTOBER 5

But when the time had fully come, God sent forth his Son, born of woman, born under the law.—Galatians 4:4

SQUAW VALLEY, in east-central California, is to be e site of the 1960 Winter Olym- cs. Since I live nearby and am skier myself, I have followed evelopments in Squaw Valley ith great interest. Millions of llars are being spent to build ski ts, skating rinks, housing, and ads. A tremendous amount of anning and preparation is in- oved in staging such an event.

It was for a vastly more im- ortant event that God carefully id the groundwork and set the stage. "But when the time had fully come, God sent forth his Son . . ." This statement tells us that God guides history toward a good purpose. The sending of Christ into the world is a focal point in God's creative plans for his children. And God sent his Son into the world only after long and careful preparation.

Before Jesus was born, God the creator had been at work for aeons, fashioning his marvelous universe. God directed the upward surge of life from gases and rocks to the single living cell, to plants and animals, and finally to man and intelligent social living. In the Old Testament we learn how God established a covenant with his chosen people, gave them his law, spoke through the prophets, built up the longing for a messiah. Greek culture and Roman rule provided the wider conditions for a successful witness of the Christ. Then, in the fullness of time, God sent forth his Son.

God must value his children highly to plan so carefully and to sacrifice so greatly for them. We should, therefore, hold a high view of human existence and the divine possibilities of our world. We need to "think big" of Christ's redemptive mission for our world today and of our unity as God's children —beyond race or nation or creed or class.

Prayer: O thou Creator, God our heavenly Father, we thank thee that thou art leading mankind toward some high and holy destiny. We pray for the world-wide Christian church. May we do our part that it might fulfill its mission today and contribute to the achievement of thy divine purpose for the world. In the name of thy Son. Amen.

—PAUL S. MEKKELSON

OCTOBER 12

For mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel.—Luke 2:30-32

ONE OF my mother's good friends was a neighbor who had lived in our community until middle life without seeing Dead Lake, a body of water only three miles from her birthplace. "Some day I'm going to see that lake," she often said. Her desire was never granted, however, for she died without seeing the place she always had wanted to see.

But Simeon was granted the privilege of seeing the thing for which he longed. Whether he lived on for a long time or whether he "departed in peace" soon after mattered little. Life was never the same for him after he saw that one glorious vision.

It is sad when one spends his life without seeing the object of his desire. But it is real tragedy to go through life with no vision of the risen Christ, who may be seen by all men everywhere as he holds out the light brightening the pathway of the Gentile and the son of Israel. It is this path that we most need to see.

The light of God's divine presence may be too bright for our earthly vision, but the pathway along which we are called to travel never can be too distinct. This is the need of all of us, whether we live in more favored lands where the gospel has been our guide and shield, or in lands to which the light has but recently come. None of us is certain precisely which way we ought to go in all the areas of Christian living. But how many of our problems would fade away in this whole area of human relationships if we would but give the light of God a chance to shine upon them!

Prayer: Our Father, forbid that we should go through life without seeing the light of the glory of God in the face of Jesus Christ, our Lord. Amen.

—J. B. CAIN

D. James Farnham
Hope, N.D.

Paul S. Mekkelson
Colfax, Calif.

J. B. Cain
Magnolia, Miss.

Who needs television? Not these youngsters, off in a wonderful fanciful world of their ou

Growing Up With Books

By NANCY LARRICK

Barnabas Bows!

With Barnabas' hearty approval, we are using a portion of his pages for this timely feature of special interest to parents. It's a chapter from the forthcoming book, *A Parent's Guide to Children's Reading* (Copyright 1958 by Nancy Larrick), reproduced here by permission. Dr. Larrick's book is a nonprofit publishing venture sponsored by the National Book Committee in co-operation with 18 other civic and professional organizations. Two editions will be released next month, one by Doubleday (in hard cover, $2.95), the other by Pocket Books (35¢). Barnabas, of course, will be back with us again next issue.—Eds.

AS CHILDREN READ, parents look ahead. They think of the future when their boy will be in high school. Or college. And finally on his own to choose friends and make decisions that will affect his entire life.

Invariably these thoughts lead back to the present. Again and again parents ask themselves: "How can we prepare him for the future? How can we help while he is growing up?"

Usually the questions relate to the child as a person. Will he be able to get along with others? Will he get satisfaction from daily living? Will he bring pleasure to others and thus broaden his own life?

Intangible goals are hard to measure and hard to achieve. But we know that almost everything in a child's life can influence his growth as a personality. Of tremendous importance are the books he reads.

Writers in the early 1800s were co vinced that through reading, a chi would grow up to be good or bad. make sure that each story had the pro er effect, they tacked on a lesson at t end. This sledge-hammer approa seldom made a good boy out of a b one. Most young readers probab skipped these warnings, anyway.

Children's stories today do not prea sermons. But many of them tell a mo ing story of someone who has a proble to solve. Quite naturally, the your reader ponders the decision that t storybook hero will make. He thinks himself under the same circumstanc and wonders what he would do. Th he begins to develop his own sense values.

Or he reads of people who are di ferent from himself—of different ra or nationality or religion. He grows t love and appreciate them because h

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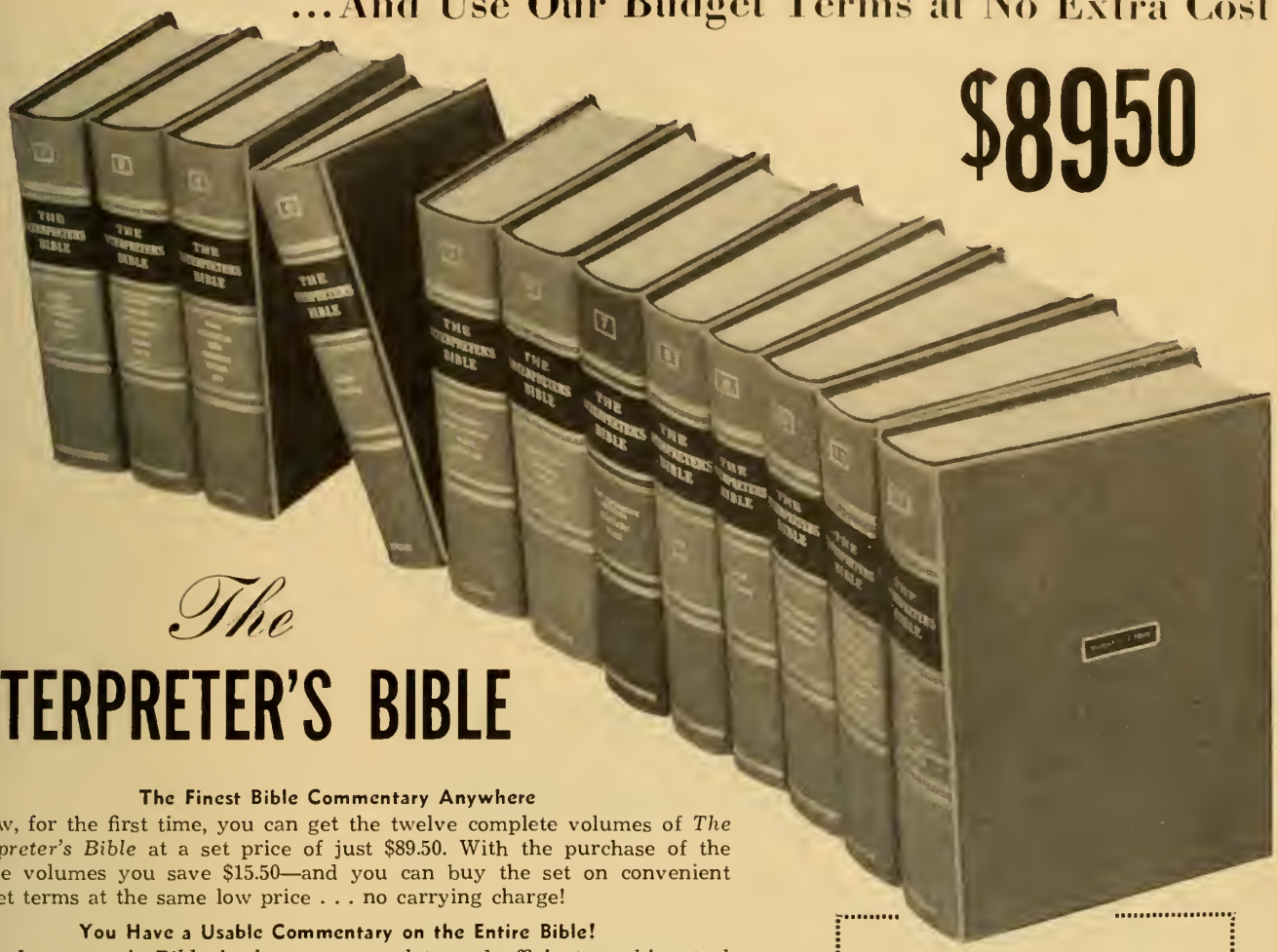

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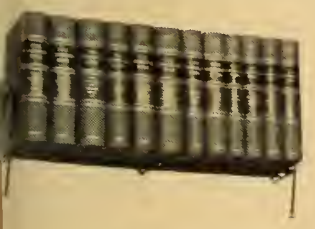

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learns to know them. Of course, the author's first purpose was to tell a good story. But the child gets more than excitement and suspense from the narrative. All the while, he is developing sympathy and appreciation for the kinds of people he meets through the book.

So, through his reading, he is growing up as a person qualified to work and live with other people. Quite literally, he is growing up with books.

By adult standards, the problems of children may seem slight. A ten-year-old worries because she is taller than any boy in her class. To her father this is no problem, as he understands the word. Rather it is cause for gentle teasing. But to the youngster this is the most critical issue in her life.

"I wonder why other children do be so mean all the time," wrote one fourth-grader. "I have no one to play with."

"My brother has polio. I wonder if he will ever walk again," wrote another.

"I wonder about my father," wrote a third. "I mean how come he left us."

Many children in these circumstances let their worries smolder. As a cover-up they sometimes will strike out in a totally different direction with harsh words and even violence.

Grownups need to watch for signs of hurt, such as irritation, shyness, and belligerence. These attitudes may be a bid for attention at a time when the child is feeling crowded out of his parents' busy schedule. Reading aloud for several evenings may restore the warm, personal relationship which the child has been missing.

At this stage it may help to introduce the story of another child who has some anxiety, too.

The little girl who thinks she has no one to play with may be comforted and pleased by *Play With Me,* by **Marie Hall Ets** (Viking, $2.50). The middle child in the family—who suffers because he is neither grownup nor baby—may see his problem in a new light after reading *And Now Miguel,* by **Joseph Krumgold** (Crowell, $3), or *The Middle Moffat,* by **Eleanor Estes** (Harcourt, Brace, $3.25).

The older boy with a physical handicap may take hope and strength by reading *Johnny Tremain,* by **Esther Forbes** (Houghton Mifflin, $3.50), about a young apprentice whose hand was maimed, or *The Door in the Wall,* by **Marguerite de Angeli** (Doubleday, $2.95), the story of a crippled boy.

And the little girl who is distressed by her plain appearance may get a new slant from *My Mother Is the Most Beautiful Woman in the World,* by **Beck Reyher** (Lothrop, Lee & Shepparc $2.50).

Children in a broken home may b comforted by the pleasant family life i *Half Magic,* by **Edward Eager** (Ha court, Brace, $2.75). In this story th household is made up of four children their working mother, and a rather ur friendly dayworker. The children rec ognize their responsibilities and chee fully make the best of the situation.

The timid child will appreciate th humor of *A Hero by Mistake,* by **Anit Brenner** (W. R. Scott, $2), which tell how a frightened Indian became brave man in spite of himself.

Part of growing up is learning t appreciate other people despite thei differences. Many storybook characte must learn the first lessons in appreci ting other people. When a child reac of them, he learns, too.

Crow Boy, by **Taro Yashima** (Vi ing, $2.75), tells of an extremely sh boy in a Japanese school. He is s miserable that he escapes into a worl of his own, away from the lessons of th school room and the taunts of the oth children. A new teacher takes time t talk to the little boy. He finds that th child can do one thing well: imitate th voice of a crow. Gradually the oth

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ıildren begin to appreciate the shy ne. Finally their scorn grows into ride of the one they now call "Crow oy."

The Hundred Dresses, by **Eleanor stes** (Harcourt, Brace, $3), is an ap-ealing story about school children who last find common ground with an ıtcast. The heroine is a little Polish rl who wears the same faded blue ress every day. It is always neatly ashed and ironed—but always the me dress. Scornful of Wanda's Polish ıckground and her obvious poverty, number of the other girls begin to ıse her openly. Even those who cretly sympathize with Wanda join the ridiculing.

This is a story that children like to lk about. Why did some children fol-w the ringleader in teasing Wanda? Vould it have been different if Wanda ıd not been Polish? Why do some ıildren like to pick on a newcomer? uestions like those lead to deep think-g and evaluating.

Blue Willow, by **Doris Gates** (Vik-g, $3), and *Judy's Journey,* by **Lois enski** (Lippincott, $3.50), are about ıildren of migratory workers. The igrants move from one crop to an-her in their old jalopies, always hop-g things will be better at the next ›p. At each new school, Judy is pre-ıred for a rebuff. Janey Larkin, in *ue Willow,* wants desperately to live other children instead of following e crops.

The problems of these young heroines e realistic ones. But their stories are ld with such interest and suspense that ıildren read them eagerly.

Little Vic, also by **Doris Gates** (Vik-g, $2.50), is the story of a colt and s devoted stableboy, Pony Rivers. By s loyalty and determination, the boy evelops Little Vic into a winning ›rse. All the while he is opposed and ocked by a trainer who scorns Ne-roes, and Pony is a Negro. A horse ce makes this a dramatic story, and ›ny's problem make it warmly human.

Melindy's Medal, by **Georgene aulkner** and **John Becker** (Messner, .75), and *Bright April,* by **Margue-te de Angeli** (Doubleday, $2.75), e sensitive stories of little Negro girls ho suffer because of the prejudice of hers.

These children's books—and many ore—show appreciation for people ho may be different.

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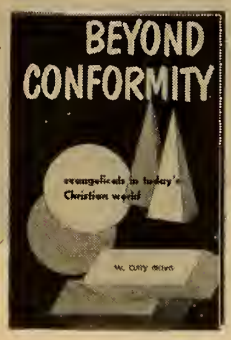

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TWO BOOKS I want to write of this month were chosen because I had read previous novels by the same authors. This is like going to hear a man preach because you heard him a long time ago and you assumed that if he was good once he would be good again. I felt a little let down with both books, but that may have been due to impossible expectations or perhaps a too-critical mood. At any rate, they are worth mentioning. Sometimes one man's second best is to be preferred over another man's best.

MARCH THE NINTH, by R. C. Hutchinson *(Rinehart, $4.50)*.

To me, this was a slow starter—which is not so serious in a book as it is in a speech, but it is bad enough anywhere. It has to do with a naturalized American doctor who gets mixed up with the family of a former Nazi war criminal. The first part seems to be cloak and dagger stuff, though on a fairly high plane. Later on, when the Nazi is captured and taken back to the village where he killed hostages during the occupation, the book comes to life and has real interest. To give it extra punch, the doctor falls in love with the Nazi's wife. She is a nice girl and he does not get anywhere. Villains and heroes are all mixed up, but one thing is made perfectly clear. War becomes man's license to forget ethics and decency in the name of duty.

TIME AND THE HOUR, by Howard Spring *(Harper, $4.50)*.

Spring writes more in the tradition of the full-bodied English novel of a

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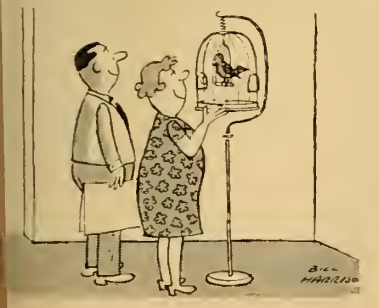
st day. He never leads along a nar-
w path but always the broad way is
him. We are fortunate, as I write
s, in having Oscar Levant on a TV
ow. His conversation fascinates me
cause he is always reminded of
meone who, in turn, reminds him of
nebody else. Spring is something
e that in this book, although I must
nfess that what seems like a bypath
ways turns out to be a way back to
main road. Now and again, I had
feeling that the plot depended a
le too much on coincidence. But
author might well reply that truth
always stranger than fiction. The
ting is England; the book assumes
t life has dignity and meaning.
ere are a number of what we would
l "characters" moving about in it
d they are all delightful. The period
just before World War II and the
rm clouds begin to get bigger than
man's hand. If anyone still reads
loud to his wife, or if families ever
e a common book they read to-
her and then discuss, *Time and the*
ur is offered as a possible candidate.

LLY ROUND THE FLAG, BOYS!
Max Shulman *(Doubleday, $3.50).*

This is sheer comedy with a little
and some wonderful satire. Shul-
n takes some broadsides at the
ng woman whose community af-
s crowd out her family. He hits a
l's-eye when he shoots at the new
ld psychology. He is delightfully
pant in his attitude toward the
itary. In a word, he makes ridicu-
s some of the things we take too
iously. In another word, it is won-
ful! Let me put it like this: If, when
u are in New York, you see the best
sical in town, you will like this
ok. If, on the other hand, you prefer
oncert or a serious play, better pass
by. As for me and my house, we
ed it.

"ONDERFUL! HE SAID HIS FIRST WORD!"



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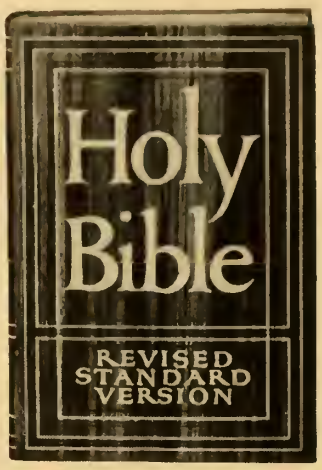

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118 O give thanks to the LORD, for he is good; his steadfast love endures for ever!
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Roaming the autumn pasture land
Whistling the small boy went,
And stopped to poke in
  woodchuck holes,
Or wonder what paw marks
  meant.

Then seizing a stalk of milkweed
  pods,
He swung it in wide, gay arcs,
To watch the feathered seeds
  take wing,
Like a shower of pinwheel sparks.

Oh, any day is a holiday,
When a youngster's joy is great,
And even a weed shoots silver stars
To help him celebrate!

—Leslie Savage Clark

DESERTED SCHOOL

No flag will wave above this roof
  again;
No bell will ring outside this
  weathered door;
The only sounds will be the wind
  and rain
And mice that tap across the bare
  pine floor;
The cutoff path will fade without
  a trace,
The brook will lure no truant feet
  in May,
The yard already fills with Queen
  Anne's lace,
The picket fence has gone from
  white to gray;
The rope swing will surrender to
  the years;
The apple tree will fall; the step
  of stone
Will feel no more the sweet and
  bitter tears
Of five-year-olds, the first time
  on their own;

The old school dreams in warm
  September sun;
With time for memories—its
  mission done.

—Beulah Fenderson Smith

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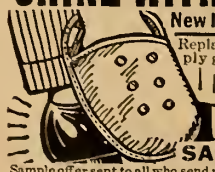

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The Wicked Flea

"Sour godliness is the devil's religion"
—JOHN WESLEY

The pastor met Bobby on the way o church. "I'm so glad you enjoy Sunday school," he remarked. "What lo you expect to learn today?"

"The date of the Sunday-school pic-ic," Bobby answered brightly.
—MRS. L. C. TROW, *Decatur, Ill.*

The congregation was small and the esponsive reading was desultory. I esolved to put a little life into the read-ng and in my best speechmaking voice oomed out: "Be still and know that I m God." But unfortunately this was he minister's verse—and I had beaten im to it.
—ROBERT H. SMITH, *Canton, N.Y.*

A six-year-old girl and her four-year-ld brother had a difference of opinion hich finally led to blows.

"Children! Children!" exclaimed heir mother. "Haven't you heard of he Golden Rule?"

"Yes," sputtered the six-year-old, but he did unto me first."
—MRS. WILLARD E. PETERSON, *Willmar, Minn.*

"How is your wife?" asked a man s he met a friend he hadn't seen in ears.

"She's in heaven," replied the friend.

"Oh," blurted the man. "I'm sorry."

'hen he realized that didn't sound ight, so he amended it: "I mean, I'm lad." That was even worse. Finally, he ame out with, "Well, I'm surprised!"
—MRS. GRACE LEDEBUR, *Pleasantville, Pa.*

"I want to talk about bank notes," nnounced a voice on the phone. "To hom should I speak?"

"Do you wish to discuss conversion r redemption?" asked the bank recep-onist.

After a moment's hesitation the voice quired, "Is this the First National ank—or the First Methodist Church?"
—RUTH MCADAMS, *Traverse City, Mich.*

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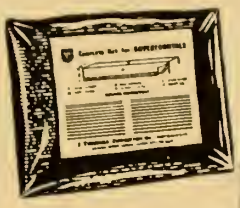

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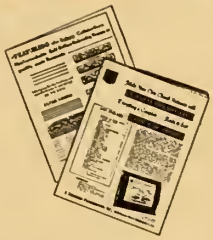

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Clarence and the Bumblebee

By MARGARET REDFIELD

LOOK at me!" shouted Clarence, peering down through the leaves of a lilac bush.

"Oh-h, Clarence!" cried his brothers, "you're just about the bravest ant in the world!"

Clarence climbed a little higher. "Well, maybe not in the whole world," he said modestly.

He felt pretty brave, though. Even his cousin, Robert, who had come to visit Clarence, hadn't climbed this high.

"Come on, Robert," Clarence called. "I'm going up to the very top branch!"

Robert sat swinging his legs from a lower branch. "I—I don't think I'll go any higher," he said.

"Scaredy-ant!" sniffed Clarence. He started to climb again.

When he reached the highest branch he felt so brave he wanted to shout. "Look at me!" he called. "Whee-ee!"

Suddenly a breeze set the branches of the bush swaying and swinging. Clarence gulped and hung on. Now, when he looked down, the ground seemed miles and miles away!

I'm afraid to climb down, Clarence thought. He closed his eyes so he wouldn't see how far away the ground looked.

"What's the trouble?" asked a voice, and a large bumblebee plopped onto the branch below Clarence.

A tear rolled from each of Clarence's eyes. "I don't know how I'll ever get down!" he wailed.

"Well, crying won't help," said the bumblebee. "Besides, your tears are getting my wings wet."

"Whatever shall I do?" cried Clarence.

"Climb on my back," said the bumblebee, "and I'll fly you down."

Clarence shuddered. But then he climbed onto the bumblebee's back and squeezed his eyes shut. *If I get down safely,* he told himself, *I'll never do such a silly thing as this again!* Aloud he said, "Thank you very much for helping me. By the way—I hope you won't tell the other ants how frightened I was. You see, they think I'm very brave, and, well, really, I, ah——"

"I'm much too busy to go buzzing around telling tales!" said the bumblebee crossly. He gave a loud "hummm" and rose into the air.

When Clarence set his feet on the ground again, he felt so weak that he had to lean against a dandelion stem. His brothers and cousin Robert all stood around gazing at him admiringly.

"My! Isn't he brave!" they said to one another. "He climbed to the very top of the lilac bush!"

Clarence walked slowly away through the grass. "I think I'll go home for a while," he said.

All of a sudden, the smallest of Clarence's brothers raced toward the bush. "I'm going to be as brave as Clarence!" he shouted.

"Wait! Come back!" cried the others. "You're too little to climb that high!"

A Prayer About Grownups

Dear God,
Thank you for all the grownups who help children learn things—like how to cross streets safely and how to read and how to pray to you. I am awfully glad that there are so many people who like to help children. Please take care of them always. Amen.

"But I want to be brave like arence," cried the little ant.

Clarence stopped. He was blush- g so that he knew he must be a eper red than any other ant for les around. Suddenly he turned d headed back toward the bush.

"Listen!" cried Clarence. "I'm t brave at all! I just climbed that gh to show off!"

"Well, I still think you're ave," said his brother. "You mbed clear to the top, didn't u?"

"That wasn't brave—that was ly!" Clarence said. "When I got at high I was afraid to climb wn. If that bumblebee hadn't me along, I'd probably still be there!"

The other ants stared at him ently. "Well, now you know," id Clarence sadly, and he walked owly away.

Just then there was a *thud!* and e bumblebee landed in the mid- e of the path. "Now, I'm a very isy bee," he said briskly, "but I ve something to tell all of you. s about bravery. Clarence thinks is a coward because he was raid to climb down by himself. s a matter of fact, he is a very ave ant!"

"I am?" asked Clarence humbly.

"Yes," said the bumblebee, "be- use you had the courage to tell e truth to your brothers and ur cousin. That's one kind of avery.

"Now, on the other hand," the mblebee went on, "Robert had e courage to refuse to climb any gher than he thought was safe. at's another kind of bravery. w I really must be buzzing off!"

"Good-by—and thank you!" ed the ants.

"It was a pleasure," buzzed the mblebee.

Clarence looked at Robert. "I'm ry I called you a scaredy-ant," said. "I think you were very ave today."

"Thank you," replied Robert. ou were very brave, too."

"All I can say," said Clarence's le brother, "is that I hope some- I'll be as brave as Clarence Robert *both!*" The rest of the s cheered.

A WORD PUZZLE

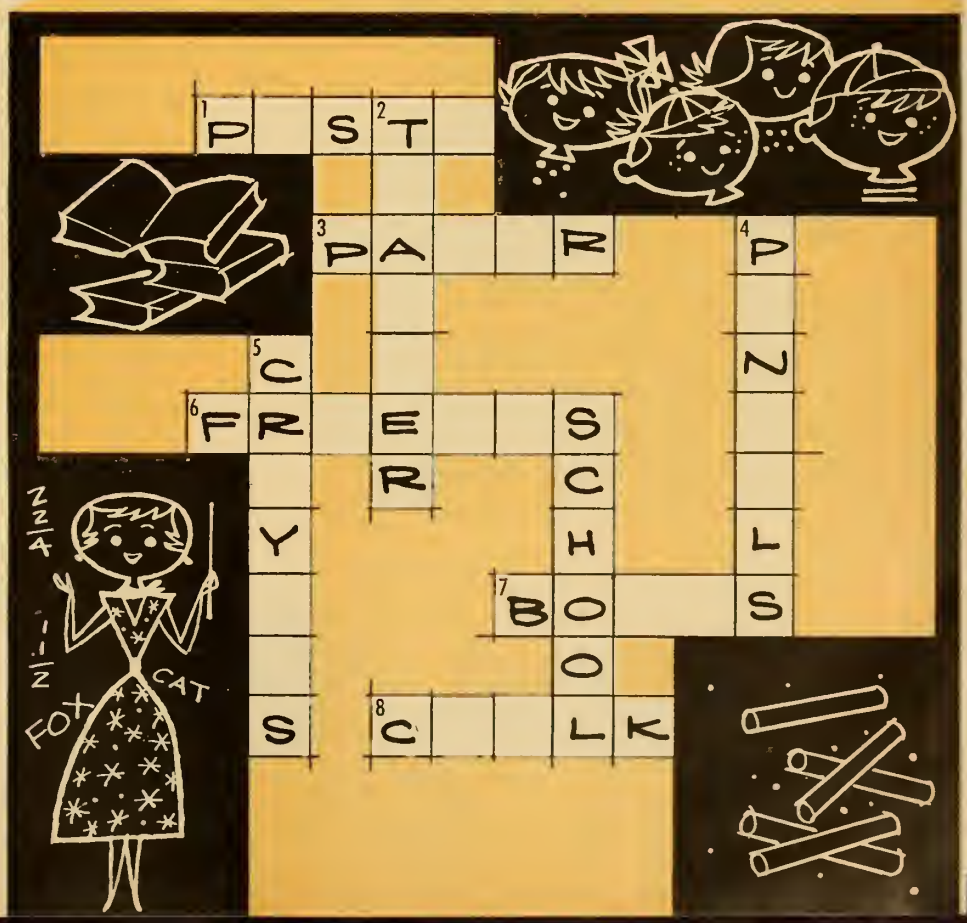
All the answers to this puzzle are names of things you see in school. Can you guess what they are? First read the clews, then print your answers in the spaces of the puzzle. Some of the spaces already have been filled in to help you!

Clews:

1. You can stick things together with this.
2. Who helps you learn to read and write?
3. You can draw on this.
4. The more you use them, the shorter they get.
5. These usually come in a box—in many colors.
6. Who are boys and girls you know well?
7. In school you learn to read _____.
8. Teachers use this to write on blackboards.

Answers:

1. paste 2. teacher 3. paper 4. pencils 5. crayons 6. friends 7. books 8. chalk



A bumper crop brings an admiring stop in a Kansas wheat field for Little UN representatives of France, England, and Jap

Diplomats Visit the Kansas Wh

THE BROAD plains of Kansas roll more than 1,000 miles west of the United Nations' New York City headquarters. Yet, despite the distance, for five years representatives of many nations have gone to this strip of mid-America to talk over mutual problems with wheat farmers and townspeople.

Kansas' Little UN was born in a church, brain child of a rural Methodist pastor who believed that if diplomats sat down with plain folk at the grass-roots level all would benefit from Christian fellowship. And he was right.

Since 1953, Little UN has been a permanent fixture on the prairie, a listening post centered in Arkansas City, Winfield, and Tisdale in Cowley County.

The Rev. S. Ben Finley, pastor of Tisdale Methodist Church, was told it couldn't be done when he made the suggestion in 1952 at a Kansas governor's conference on world affairs. Undaunted, he wrote letters directly to foreign embassies in Washington—and his idea caught fire.

In a typical two-day session last May, Kansans asked questions, listened to a Japanese, a Frenchman, and an Englishman air the problems facing their p ple at home. The speakers were Lo de Cabrol of Denver, consul gene from France; Gengo Suzuki, Japan minister of finance, and Michael Newton of the British consulate gene in Kansas City. Representing the U was Gwynn Garnett, administrator the U.S. Foreign Agricultural Serv

"Meetings like these little United tions' sessions," observed Suzuki, much to strengthen the bonds of frie ship between nations by promoting l ter mutual understanding of our p ples and problems."

Scores of farmers, students, and city folk attend a meeting in the gym near Tisdale church (right) where Little UN was bo

Making themselves at home: Japanese and American visitors stroll downtown Winfield, stopping often to talk with passers-by on the street. Almost all saw Christian understanding as biggest need among nations.

nds

"A genuine friendship and a mutual regard, such as we have never had before, have grown in Japanese-American relations," Gengo Suzuki tells Kansans at a luncheon of a Winfield civic club.

In Arkansas City, Louis de Cabrol of France predicts eventual abolition of boundaries, birth of free movement in a "United States of Europe."

Ernest Biscoe, Tisdale cattle rancher, ontractor, and church member: "These essions offer us a common ground for neeting and solving mutual problems."

Curtis Miller, Southwestern College senior, summarizes: "It has helped me to understand the viewpoints of others."

Phillip Miller, who farms 760 acres: "I know now that there's more than one side to many of the world's problems."

Mrs. Don Roberts, farm wife, former home-demonstration agent, and a hostess for the Little UN: "Now foreign affairs have taken on new meaning."

Question and answer time at Little UN: A Kansas farmer fires a tough one on foreign trade at the experts.

Popular man with teen-agers is Gengo Suzuki, who signed autographs in Japanese. Weeks before the visitors came, students began boning up on current international affairs.

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NEWS of the world parish

LONG-AWAITED FAMILY CONFERENCE DRAWS NEAR

As this issue goes to press, Methodist leaders report interest rapidly building up in the long-awaited Third Conference on Family Life, now only a few weeks away.

About 3,000 Methodists will jam Chicago's Conrad Hilton Hotel for the Third Methodist Nationl Conference on Family Life, October 17-19.

Most will be parents of young children and adolescents, but 100 world leaders, 100 specially invited youths, and others will attend also. Host is the General Committee on Family Life.

The program, two years in the making, includes talks by nationally known speakers, discussion groups, dramatic works, and music. A climax will be the presentation of the Methodist Family of the Year, chosen from candidates submitted by the districts of Methodism's 100 Annual Conferences. TOGETHER, which co-operated in the selection, will feature the family in the November issue.

Bishop Hazen G. Werner of the Ohio Area, chairman of the sponsoring committee and conference keynoter, will introduce the session's theme: "Faith, Freedom, and the Family."

He will be followed by other headline speakers: Dr. Norman Cousins, editor of *The Saturday Review* [See *Litany for Modern Man,* May, page 1]; Dr. Howard A. Rusk, associate editor of *The New York Times;* Dr. Katherine Oettinger, chief of the U.S. Children's Bureau; Dr. Theodore H. Palmquist, pastor of Foundry Church, Washington, D.C.; Bishop Gerald H. Kennedy of the Los Angeles Area [See *Around the World in Thirty Days,* March, page 61], and Gov. William G. Stratton of Illinois.

Discussion groups will center their work on problems brought up in studies made by 500 Methodist adult church-school classes. Results of the studies are being mailed in booklet form to all delegates for pre-conference reading. Items include use of time, family budget, democracy at home, Christian concept of sex, interfaith marriage, and freedom from social pressures.

Mrs. Evelyn Millis Duvall, family-life authority [See *What's What About Car Dating?* May, page 22], will tour the discussion groups as roving reporter. Dr. Thomas J. Van Loon, of the Methodist Board of Education, wi co-ordinate the groups' work.

In a new feature, four high-scho students will interpret for the parent and church leaders the problems youth face at home. The three girls and on boy were chosen from recommendation of Annual Conference youth directors.

61% of U.S. in Church

About 61 per cent of all Americar now are members of churches or syn gogues.

This is the new figure from the N tional Council of Churches' annu compilation of church statistics. It is per cent lower than last year and mark the first time since World War II th church membership has increased mo slowly than population. Other data:

- The average member gave $56.7 to his church during the year.
- As many adults (over 23 year were enrolled in religious-educatic classes as children (3-11 years)—12 m lion in each group.
- Methodists continue to lead Prote tant denominations, with 9,543,2 members. Next: the Southern Bapti Convention's 8,956,756.

Laymen Look to 1961

Methodist laymen are planning ear for their Third National Conference Methodist Men at Purdue Universit Lafayette, Ind., July 21-23, 1961.

Three prominent laymen now hea an arrangements committee:

- Dr. Lloyd H. Bertholf, new pres dent of Illinois Wesleyan Universit Bloomington.
- DeWitt C. LeFevre, Beaver Fall N.Y., manufacturer.
- Niles H. Barnard, professor at th University of Nebraska, Lincoln.

Dr. Robert G. Mayfield, Board Lay Activities general secretary, ar nounced there now are 12,000 loca church Methodist Men clubs with 600 000 members, making it the world largest Protestant men's organizatior

Top Issues: Japanese View

A major statement on social issue eight years in the making, has bee published by Japan's largest Protestar body, the United Church of Christ Japan, in which Methodists participat It calls for:

Christian participation in politics.
An end to production and use of ass-destruction weapons.
Re-evaluation of labor-management oblems, with emphasis on restoring he lost dignity of work."
Birth-control education.

/ants Hawaii 50th State

Endorsement for Hawaii as the 50th ite has come from Dr. W. Vernon iddleton, Methodist missions execu- e.

The islands are a showcase of de- ocracy, Dr. Middleton told the an- ıal school of missions of the South- stern Jurisdiction Woman's Society Christian Service, meeting at Lake naluska, N.C.

He explained: "Hawaii is right in e middle of the greatest issue to con- ont modern man—race. There the oblem has been solved in a more tisfactory manner than anywhere in e world. East and West live, work, d worship together in peace, and ey do not think it at all strange.

"Over 1.5 billion people of color look ross the Pacific at us and many of em get their first impression of the .S. from the harmonious relationships ey see in Hawaii."

or Peace: 'Dedicated Lives'

Achieving peace will take men who ınd for great causes which they are t afraid to represent in their lives, shop John Wesley Lord of the Boston rea told a camp meeting at East ıland, Me., recently.

"Permanent peace can be neither ted nor vetoed in the UN," he said. t will come as the result of lives dicated to the conditions of peace— economic justice, to moral integrity ıong peoples and nations, to cove- ınts openly arrived at and steadfastly aintained, to the end of colonialism d human exploitation, to a chance r all at the world markets, and for a ıce in the sun for the small nations."

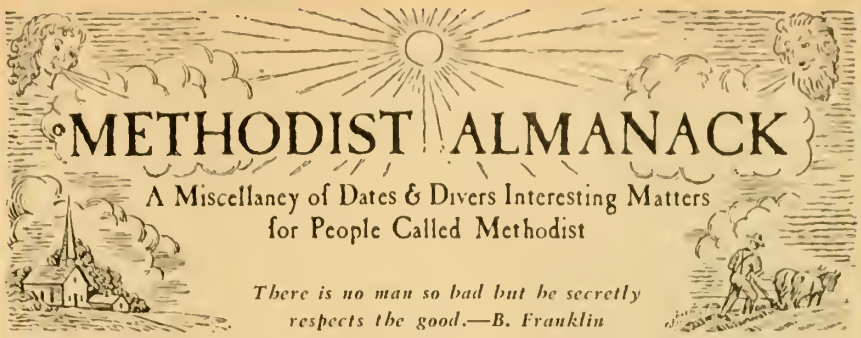
iew Changes in Rural Life

Churches are becoming increasingly ncerned over the rapid changes in nerican rural life.

Protestant and Roman Catholic ıders have explained their concern a Congressional hearing on a pro- sed Presidential Country Life Com- ission.

Speaking for the National Council Churches, Dr. E. W. Mueller, a sec- ary of the National Lutheran Coun- , said rural life is in extraordinary x, with many trends that disturb the onomic, social, and religious goals ditionally held by country people.

Policies that affect the future of the nerican countryside are being deter- ned, he charged, by persons with



SEPTEMBER hath XXX days — 9th Month

I saw old Autumn in the misty morn
Stand shadowless like silence.—Thomas Hood

15	M	*A man should be upright, not be kept upright.*
16	Tu	Methodist Board of Pensions meets.
17	W	Delegates adopt U.S. Constitution, 1787
18	Th	First issue "New York Times," 1851
19	Fr	J. Wesley ordained deacon, Church of England, 1725
20	Sa	Panic closes N.Y. Stock Exchange, 1873
21	S	London Missionary Society founded, 1795
22	M	First session SMU, 1915
23	Tu	Autumn begins, 8:10 a. m.
24	W	U.S. Supreme Court established, 1789
25	Th	First Amer. newspaper publ'd, Boston, 1690
26	Fr	Daniel Boone died, 1820
27	Sa	*Slight not what's near through aiming at what's far.*
28	S	Navy abolishes flogging, 1850
29	M	Michaelmas
30	Tu	George Whitefield died, 1770 ☞

■ Called "Ye wonder of ye age," George Whitefield was a magnetic evangelist and matchless orator. Thousands flocked around him whenever he preached. Though tremendously popular he was humble, once said that the Lord "...gave me to see the vanity of all commendation but his own." To malicious attempts to blacken his character he replied only with bowed head, "Thou wilt answer for me, Lord." He first came to America in 1738, was a friend of Benjamin Franklin.

OCTOBER hath XXXI days — 10th Month

Indian Summer: . . . Two or three weeks of weather in the month of October immediately following the early frosts, when the wind is almost the whole time from about south to southwest. The Indians thought it was sent yearly to them from the Great Spirit, and esteemed it the pleasantest time of the year.—"Hutchins' Improved Almanac and Ephemeris."

1	W	Henry Ford introduces Model T, 1908
2	Th	Jerusalem taken by Saracens, 1187
3	Fr	Washington issues first presidential Thanksgiving proclamation, 1789
4	Sa	First complete English Bible printed, 1535
5	S	World-wide Communion Sunday
6	M	Jennie Lind born, 1820 ☞
7	Tu	Hoosier poet James Whitcomb Riley, b. 1849
8	W	Great Chicago fire started, 1871
9	Th	*By the work one knows the workman.*
10	Fr	Calendula is October's flower
11	Sa	Trial of Mary, Queen of Scots, 1586
12	S	America discovered, 1492
13	M	*In quietness and confidence shall be your strength.*
14	Tu	John & Charles Wesley sail for America, 1735 ☞
15	W	World Poetry Day

■ Jennie (Johanna Maria) Lind, "the Swedish nightingale" and unrivaled coloratura, is said to have attended a service on the "Bethelship," became converted—and a devout Methodist. (Perhaps it was for this reason that she retired from the operatic stage and devoted herself to concert singing and oratorios.)

■ See "The Wesleys in Georgia," September, 1957, page 34.

Dr. Nall Answers Your Questions About

Your Faith and Your Church

Can anyone become perfect?

From the beginning, Methodists have believed in what John Wesley called "Christian perfection." Our belief is based on the words of Jesus: "You, therefore, must be perfect, as your heavenly Father is perfect." (Matthew 5:48)

Wesley thought of perfection in Christian character not as a prize to be won and to be worn proudly but as a goal to be worked for. Perfection, he wrote, "is not absolute. Absolute perfection belongs not to man, nor to the angels, but to God alone."

For us, then, perfection centers in God's love for us, and our love for him and for each other, rather than in our sinlessness. We believe that, through faith, God can save us from the power and presence of sin, but the positive side of this negative is far more important. Just as there is no limit to the blackness and powerfulness of the sin from which we can be delivered, so there is no limit to our joyfulness in fellowship with God when we walk with him every step of the way.

So Wesley called perfection a "holy temper" and "habitual disposition." Love of God and love of neighbor are linked together. These, he said, "contain the whole of Christian perfection."

What divides Protestants from Catholics?

Many petty differences separate individual members, but the chief difference between these two branches of Christianity—not two different religions, mind you—centers around the Church, in which all Christians believe.

On the basis of Matthew 16:17-19, Roman Catholics maintain that the Church was founded by Jesus Christ on the principle of authority. Peter was to be Christ's earthly representative after his Ascension with authority to forbid ("bind" in the Scripture) and to permit ("loose"), to demand obedience, to forgive—or refuse to forgive—sins.

Furthermore, Roman Catholics believe that this primacy of Peter, claimed to be the first bishop of Rome, was passed on to his successors and that, likewise, the apostles have passed on their authority to their successors.

Protestants, reading the same Matthew 16:17-19, deny that the authority Jesus gave Peter was in any sense administrative. Peter's confession, according to Protestants, disclosed a spiritual insight (Jesus is Lord of all, Savior of mankind) that could have come only from God. Such an insight qualified Peter to be the bedrock for the building of the Church. And, say Protestants, the kind of authority Jesus gave to Peter is shared, in varying degrees, by all who have Peter's faith.

Protestants point out that there is nothing in the New Testament about Peter being bishop of Rome, or passing on authority to others. Actually, the primacy of the bishop of Rome was not recognized until some 600 years after the Crucifixion.

Roman Catholic teaching says that Jesus placed Peter over the Church; the New Testament actually says that Jesus put him under the Church. There is a vast difference.

Dr. T. Otto Nall is editor of The New Christian Advocate, *a graduate of Garrett Biblical Institute, and the author of several books, the latest of which is* The Bible When You Need It Most (*Reflection Book, Association Press*).

little firsthand acquaintance with rura conditions. He characterized the pro posed commission as a possible "majo step" in helping solve problems.

Methodists are projecting their atten tion in this area to the National Meth odist Town and Country Conference July 21-24, 1959, in Wichita, Kan.

Mid-East Mission

A Methodist will take on the ticklish job of promoting better relations be tween Mohammedans and Christian in the Middle East and other areas [See *The Moslem and the Christia Can Be Friends* by Dorothy Thompson to appear in November.]

Dr. Alvah I. Cox, executive secretar of the North East Ohio Conferenc Board of Education, will make th world tour for the Continuing Com mittee on Muslim-Christian Co-opera tion.

Tour Church Offices

Twenty top Methodist seminary stu dents are ending a two-week visit t national Methodist boards and agencie in Nashville, Chicago, Washington New York, and Philadelphia.

The Board of Education and othe agencies sponsored the tour to acquain future leaders with programs and per sonnel.

NEWS DIGEST . . .

HORSE-AND-BUGGY DAYS They returned to Elkhart, Ind., whe 2,000 Methodists in frontier dress rod horseback and in buggies to mark 12 years of Methodism there.

METHODISTS IN GOVERN MENT. New Under Secretary o Health, Education, and Welfare is t be Methodist Bertha Sheppard Adkins She will assist another Methodist, Dr Arthur S. Fleming, the secretary.

PRAISE FROM AIR FORCE Methodist Chaplain Roy M. Terry, Ai Force Chaplain of the Year, has bee assigned to Air Force Headquarter Washington, D.C. A new citatio praises him for a vital ministry, pro moting civic programs, coaching sports

FOR SCHOLARS, HELP. Top doc toral candidates at Methodist-related Duke University, Durham, N.C., who plan to teach religion on college-semi nary level will be helped by a new $10,000 grant from Lilly Endowment, Inc.

HEADS INDIA CENTER. A Meth odist missionary from Hollywood, Calif., will head a study center in India. One major task of the Rev. Richard W. Taylor: creating understanding of a proposed merger of several Protestant churches in northern India.

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Casa Materna Head Given American Humanity Award

The Rev. Riccardo Santi, founder of Casa Materna, home for Italian youngsters at Naples [See *Casa Materna: Home for Naples 'Bambinos,'* August, page 63] has been given the Humanity Award of the American Overseas Association.

James E. Henderson, U.S. consul general at Naples, presented the award to Mr. Santi on behalf of U.S. Ambassador James D. Zellerbach. The ceremony was at the home in the presence of NATO officials, Naples civil authorities, and Dr. Mario Sbaffi, president of the Italian Synod of the Methodist Church.

Ambassador Zellerbach, in a presentation message read by Mr. Henderson, declared, "Few persons can measure their services in half centuries or see so clearly the result of their labors."

"When I speak of results," the ambassador continued, "I do not refer primarily to the facilities the Casa Materna now possesses . . . I am thinking of the thousands of men and women who are living and will live productive lives because the Rev. Santi and his family helped them in youth."

Queen Praises Family Study

Queen Elizabeth has praised the Lambeth Conference, meeting in London, for its study of family life. The conference, held about every 10 years, draws together Anglican prelates from all parts of the world.

Said the queen, herself the mother of two: "How right it is that you should seek to promote the sanctity and integrity of family life where the individual is loved and taught to love and where the art of human relations is best learned."

Urge Rights for Indians

Adequate land and fishing rights for U.S. Indians were a major concern of the Triennial Assembly of the National Fellowship of Indian Workers, related to the National Council of Churches. Meeting in Estes Park, Colo., the group called attention to Alaska, where land and fishing agreements are lacking.

The Fellowship protested legislation

INDEX

An alphabetical index for Volume I of *Together* (October, 1956 to December, 1957) now is available for 25¢ from *Together*, 740 N. Rush St., Chicago 11, Ill.

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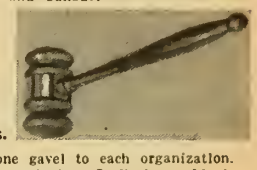

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that would give the Army 300,000 acres of Western plains owned by Kiowas.

U.S. Commissioner of Indian Affairs Glenn L. Emmons reported that the tuberculosis rate among Indians has dropped from 30 to 17 per cent in five years, and that progress has been made in education.

(See *What's Ahead for the American Indian?,* by Oliver La Farge, June, 1958; also rebuttal by Mr. Emmons, page 6, this issue.)

Alcohol: Accent on Youth

The emphasis was on youth at two major conferences seeking solutions to the alcohol problem.

A request for a national program of alcohol education for teen-agers came out of the third annual Institute of Scientific Studies for the Prevention of Alcoholism, attended in Washington, D.C., by 100 international leaders in religion, education, and medicine. Dr. Dora Papara-Nicholson, research director at Rosewood State Training School and Hospital, Reisterstown, Md., urged that such a program begin with high-school freshmen.

Meeting about the same time in Kansas City, Mo., was a Methodist youth group doing what Dr. Papara-Nicholson may have envisioned. One hundred youth and leaders, attending the sixth annual Youth School of Alcohol Studies and Christian Action, heard lectures, held discussions, and participated in projects exploring alcohol's effect on the human body, personality, and society.

A major speaker at the Washington meeting was Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance, who said that good examples of alcohol-free living will do more to curb drinking than outlawing liquor trade.

Dr. Winton H. Beaven, Institute director, stressed that the alcoholic is no longer principally a skid-row character but often "the prosperous businessman, the bubbling young college man, or the respected doctor."

A three-point program to help eliminate drunken driving was suggested by William N. Plymat, president of Preferred Risk Mutual Insurance Company. He proposed surprise police checks on drivers, kits in all patrol cars for analyzing alcohol on the breath, and use of the point system by which habitual offenders would lose their driver's licenses.

The Kansas City group heard a Ponca City, Okla., physician, Dr. Edwin Fair, condemn the use of alcohol in medical treatments. "In any ailment," he said, "there is a medication that is as effective as alcohol, and in a great majority of cases more effective."

Another speaker, Dr. Thomas J. Shipp, pastor of Lovers Lane Church,

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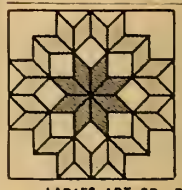

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Missions No Longer U.S. Run

An increasingly large percentage of Methodist mission work now is being done by non Americans. Before World War II, nearly all of it was in American hands.

Missionaries from many countries are serving in all parts of the world. Among them are such groups as the Finnish Methodists who recently began work in Pakistan. Others include:

- Europeans from 10 countries working in Africa.
- South Americans working in other South American countries.
- Filipinos working in Malaya, Okinawa, and other Pacific areas.

Much work formerly done by missionaries now is handled by nationals. A new milestone in this area has been reported by the Rev. Billy M. Starnes, American missionary to the Belgian Congo, who says the Elisabethville District has become self-supporting. African Methodists now pay their pastors' salaries, salary and travel expenses of their African district superintendent, and operating expenses.

"This fact has given the people a sense of achievement that nothing else could give them," Mr. Starnes declared.

Funds from U.S. Methodists—"needed perhaps more than ever before"—are used for travel and other expenses of missionaries and for building projects, he said. All local and U.S. funds are administered by the African district treasurer.

Church Youth 'Happier'

Young people active in church lead "happier, more meaningful lives," a youth leader maintains after a 14,000-mile tour to visit youth groups.

They are "much more sensitive to other people's needs and penetrate problems more deeply than most," said Dick Chamberlain, youth director of a recent United Church of Christ institute. They can help fight juvenile delinquency because they are apt to know which youths are criminally inclined, he added.

But young people aren't controversial enough, Mr. Chamberlain warned. "They're bombarded with so many different ideas—from parents, schools, books, newspapers—that they end up sitting on the fence and doing nothing." A strong church youth program can help this situation, he declared.

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Church Musicians Meet

Dakotas Area Bishop Edwin E. Voig has urged church musicians not t "water down" the standards of thei art. He spoke at the recent bienni meeting of the National Fellowship o Methodist Musicians in Boston.

The bishop, chairman of the Metho ist Commission on Worship, said Th Methodist Church never has clearl defined the place of music in its lif He recommended music training fo pastors and wider training in histor and practice of worship for churc musicians.

Dr. Philip Watters, pastor of Wash ington Square Church, New York Cit and a noted hymnologist, lectured o hymns and hymn writers of histor He named Dr. Harry Emerson Fo dick's *God of Grace and God of Glor* as the greatest hymn of the 20th cen tury.

Civilian Chaplain to GIs

The first Methodist civilian chaplai to overseas servicemen is to work o Okinawa. The Rev. George H. Hub left the pastorate of First Church, Nan pa, Ida., to enter a new ministry to off-post, off-duty GIs.

Mr. Hub

The program is sponsored by the interdenominational Committee on Christian Ministry to Servicemen in the Far East. Presbyterian and Episcopalian chaplains already are at wor in Japan, Korea, and Hong Kong.

Mr. Huber served on Okinawa an other islands as a Marine chaplain i World War II.

Cites U.S. Moral Poverty

Although the U.S. is a powerful n tion shaping the world's destiny, it also an "impoverished mission field."

Dr. W. Vernon Middleton, gener secretary of the Board of Missions' D vision of National Missions, painte this two-sided picture at the interd nominational Silver Bay (N.Y.) Co ference on the Christian World Mi sion.

The U.S. has all the essentials fo good physical life, Dr. Middleto pointed out, but it also has large area of moral-social poverty. Among them

- Increasing crime. (The FBI report a major crime is committed every 2 seconds.)
- Racial tension.
- Unethical practices in business an politics.
- A confused sense of values stemmin from such things as television give-aw shows.

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Goods for the World's Needy

About $300 million in goods for overseas relief is handled annually by U.S. Protestant, Roman Catholic, and Jewish agencies, a National Council of Churches survey reveals. A large portion of the Protestant share is channeled through Church World Service, the Council's relief arm.

A recent CWS project was the sending of $10,000 to Lebanon, where more than 11,000 homeless families were reported as needing food, clothing, and medicine. Another was rushing emergency supplies to 50,000 victims of typhoon and flood destruction in Taiwan (Formosa) and Japan.

New long-range aid programs are under way in Chile and the African countries of Ghana, Uganda, and the Belgian Congo.

Methodists participate in CWS through the Methodist Committee for Overseas Relief, which co-operates with the interdenominational agency.

Goats Make It to Africa

Eight goats, 50 chickens, and a Methodist missionary have made a 26-day voyage to Angola, in southwest Africa, completing a project started three years ago.

In September, 1955, a Montreal young people's group of the United Church of Canada gave money for six goats to be sent to Angola by Heifer Project, Inc., interfaith relief agency. Shipment awaited proper weather, a ship which would carry goats, and someone to travel with the animals. Then Fred Brancel, a missionary, volunteered to care for the young people's goats—plus two others and 50 chickens for his own work in Angola.

World-wide Communion

Methodists will join other Protestants on the seven continents in World-wide Communion Sunday, October 5.

Half of their offerings that day will go to the Methodist Committee for Overseas Relief, and one fourth each to the Commission on Chaplains and the Commission on (military) Camp Activities.

PHOTO CREDITS

Cover—Myrtle Walgreen • 2d cover & p. 1—Trafco • 2—George Chyka • 8—L.–Bettmann Archive; R.–Pix • 12—*New York Times* • 22—Bot.–Dorothy Dilger • 24—William Pierce • 25—Top–Methodist Prints; Bot.–Edwin Schell • 26—Gene Spurlock • 27—Bill Wade • 31—Del Ankers Photographers • 35-42—Myrtle Walgreen • 43—Patterson-Black Star • 70—Chapin Photo • 20-33-34-45-47-50-60-61-62-63-66—George P. Miller.

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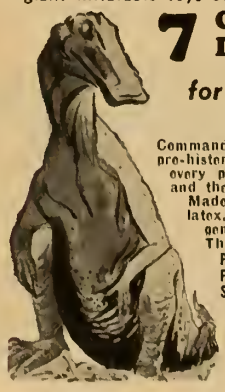

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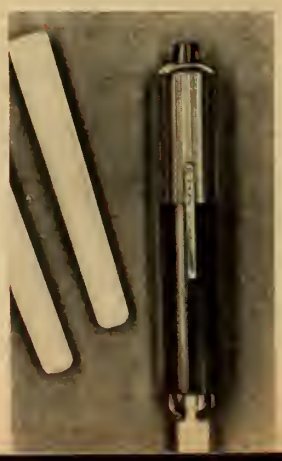
Rover's Charm—If the pup or roves, you'll have him home in time because he's wearing his *Dogho Identification.* It's a distinctive 2 gold-plated tag shaped like a house a engraved with his name and ph number. Cute on a charm bracelet, t Might even be a good idea to have engraved with your tot's name a number. $1. *Sue Allen, Dept. XY- 58 Buffum St., Lynn, Mass.*

Symbol of Fall—Little horns plenty make lovely table decoratio party favors, or place-card holders family parties. For church suppe they set a perfect holiday theme, a at such low cost! Place them about t tables holding fall leaves and cr berries, nuts, mints, candies, ti flowers. *Cornucopettes* are 4x2 inch made of rattan, stand on little feet. of 4, $1. *Miles Kimball, 192 Bond Oshkosh, Wis.*



Teacher's 'Apple'—Perfect gift your child to give Teacher—an *au matic chalk holder!* Teacher'll like because chalk won't screech or crumb Protects her clothes from chalk du Mothers'll like it because children dra ing on home boards won't get mes chalk dust on themselves and furn ture. Push button ejects or retrac chalk. Metal, 22K gold-plated ca black barrel, 4½ inches long. Just each, or 3 for $5. *Hand-Gienic, 234 T W. Flagler, Miami, Fla.*

in-Up Daisies—Teens, you'll be amorous even in pin curls. Slip these *usy clips* in among your other pins create a little cap of flowers. Later, ck a few in to adorn your hairdo. aisies and leaves are fastened to pro- ssional-type hair clips. Mothers, Dad'll plaud your beauty trick—grateful to e you at your prettiest always. Set of , $1.59. 3 sets, $3. *Carol Beatty, 31 atty Bldg., Culver City, Calif.*

reasure Tree—A charming treasure r a proud mother or grandmother cherish is her *family-tree brooch.* s sculptured in sterling silver and signed to hold little sterling disks graved with the first name and birth- te of each child. The tree can blossom th as many as 12 bright disks! It's 4 inches tall. Tree, $2; each disk, $1. *rsonal House, Dept. XY-29, 114 E. nd St., New York 16, N.Y.*

owboot Shed—Will snowy boots ip on the floor again this winter? If u have this *overshoe rack,* the drips op in the tray. Boots stay new look- g longer because they're properly spended for drying. Having a set ice to put boots helps children be ater, too. Holds 5, 6 pairs snowgear; y holds rubbers in summer. Rust- oof tray, chrome loops, 8x24x8. $3.98. *bi, Dept. TG1, Flushing 52, N.Y.*

Christmas Photo Cards—The tableau of Christmas unfolds in glowing color on these *Bethlehem Star Cards.* Not drawings, but actual photos of people portraying the Bible characters. Send to friends; display on your mantel, or in your church school. Glossy stock with message inside, 18 4x5 folders with envelopes, 8 scenes, gift boxed. $1.50. *Trinity House, Dept. BSC, Box 2428, Van Nuys, Calif.*

Patronage of this section is important in making it a valuable service. All firms offer a money-back guarantee on all items—except those which have been personalized.

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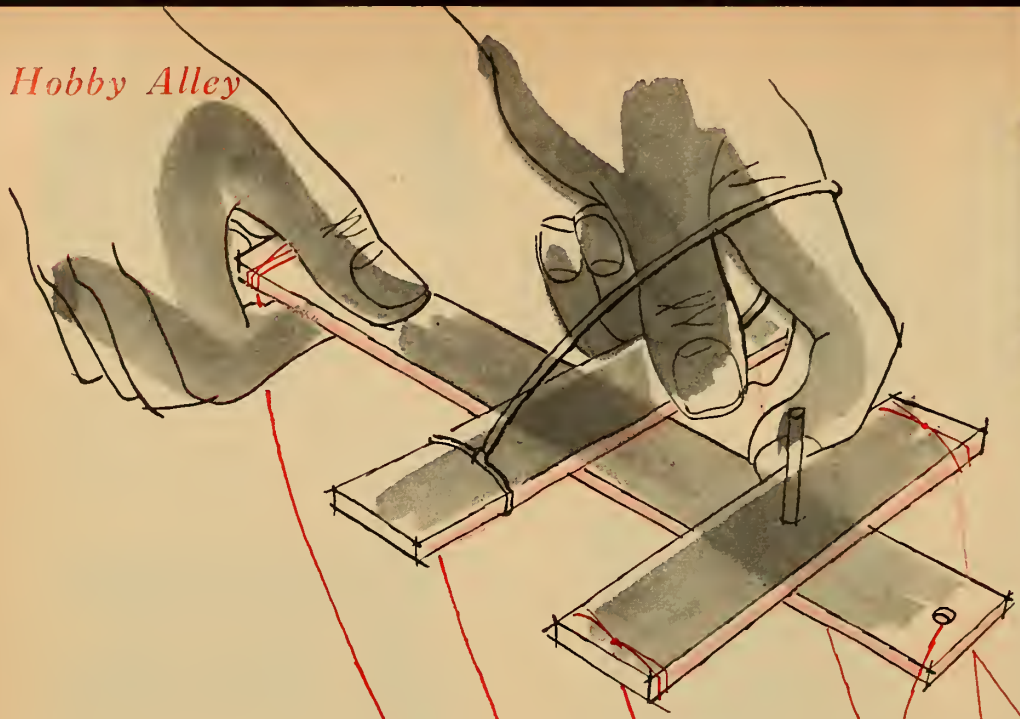

What does it tak to add realism to marionette's face An artistic touc

TV Marionettes

METHODISTS at Eugene, Ore., may not have the whole, wide world on a string, but the strings they pull help bring some of the most cherished Bible stories and parables to life. Ask members of the First Methodist Church there how this came about and they'll tell you:

"Our preacher is a puppeteer."

The Rev. DeWayne S. Woodring, associate pastor, has turned his lifelong hobby into a dynamic, far-reaching program for the church. Under his direction, the electronic eye of the TV camera brings the high-stepping little marionettes into thousands of living rooms in the Eugene area.

Puppetry is as old as the Bible itself. The marionette—a puppet moved by strings—is said to get its name from Mary, the mother of Jesus. She was a favorite figure with ancient puppeteers who used marionettes to tell religious stories. And, significantly, the Christmas story of Mary and the Christ child will begin the second annual 13-week series of TV marionette shows over Eugene's KVAL-TV next December. Preparation for the new series got under way shortly after Labor Day.

The youthful minister (he's 26) took up marionettes as a hobby when he was a child. He bought his first puppet when he was seven and soon began giving shows for neighborhood children. In high school, Woodring and a friend combined talents to give shows before local civic groups. Later he taught puppetry at the Gary, Ind., YMCA and, after completing his theological training at Garrett Biblical Institute, made puppets a part of the ministry in his first church at Griffith, Ind.

When Woodring arrived in Eugene, he didn't waste any time in getting *Parables in Miniature* scheduled on the local television station as a public service.

If there were doubters at first, they did not remain skeptics long. The cleverly constructed marionettes fashioned and operated by members of the congregation lent color, action, and three-dimensional meaning to the Bible stories. Children

Woodring and aides research details so script will ring true.

wo busy volunteers. he job—making ops, title cards.

especially took an intense interest in the storytelling figures strutting across the miniature stage.

One viewer said:

"My children have learned more from watching one marionette show than from several Sunday-school lessons."

And a mother told how her small son started to turn off the program when it first appeared. But the little marionettes quickly caught his eye—and he soon was a loyal fan.

Adults, too, are fascinated as they watch New Testament characters come alive and see such parables as the Good Samaritan unfold. One minister said he had to "pry" his wife away from the TV set when *Parables in Miniature* appeared on Saturday afternoons.

Last year, an estimated 150,000 persons viewed each of the two special stories presented on Christmas and Easter. Average Saturday-afternoon audience: 100,000.

"We see from these figures," says Woodring, "that First Church is reaching out by the medium of television to the churched and unchurched alike, thereby bringing to all the message of the Christian faith."

The preacher-puppeteer would be the last to claim that his shows are one-man operations. Last year just about everybody pitched in to help with script, stage construction, scenery, props. Hundreds of man-hours went into construction of sets and scenery in the basement of the church's Youth House. Junior and senior high-school students helped build the marionettes' bodies. Drama and journalism departments of the University of Oregon lent their talents. Oldsters used their skills to make hand-carved furniture, fireplaces, pigsties, dishes. Long hours of practice went into rehearsals by the nine members of Wesley Foundation and MYF who manipulate the strings.

"The use of marionettes for religious purposes is not a new

he family of Dan Herbert, Eugene architect, pitches in to complete the 10 yards of scenery needed for one TV production.

Show time! TV lights blaze, tiny figures begin to move, and 100,000 viewers have a front-row seat at The Prodigal Son.

technique," the puppetmaster says. "It has been used since the dawning of organized religion. But combining the ancient marionette with the modern medium of television is a new concept. Our church's sponsorship of *Parables in Miniature* is such a concept in action."

The man or woman who designed the first marionette is unknown today. But buried in the tombs of ancient Egypt are little carved figures of wood and ivory. Marionettes were found, too, in the catacombs and they were widely used in the Middle Ages in churches and monasteries. One of the favorite Bible stories became the birth of Christ.

For anyone, especially if he has artistic ability and imagination, puppetry is a fascinating hobby. Dyed-in-the-wool puppeteers commonly make their own marionettes. The heads of Eugene's Methodist marionettes are modeled out of a mixture of powdered asbestos and liquid starch. Heads take about a week to harden by natural means, but the process may be speeded up by baking them in an oven at not more than 150 degrees. The bodies are made of wood jointed with screw eyes and cloth. The feet are hand carved (each takes about an hour to make) and are jointed at the ankle to give lifelike walking qualities.

Woodring says the benefits of the programs extend beyond the church itself. Soon after last year's series was started, several other churches in the area formed viewing groups to tie in the telecasts with their own church-school lessons. As a result, he pointed out, quite a few teen-agers have taken a new interest in Sunday school and the MYF—and one, who had taken little part, became so active that he was elected MYF president!

'astor Supports Union Shop Principle

Strong support of the union shop was vanced by the Rev. J. Edward Carothers First Church, Schenectady, at the sec- d annual industrial relations conference the Industrial Union Department of the 'L-CIO at the Commodore Hotel in w York City.

The conference theme was "The Union op and the Public Welfare," and Dr. rother's topic was "The Moral Issue the Union Shop."

He cited the fact that majority support necessary for the existence of a union op and that it obliges workers to share ponsibility for "standards of perform- ce, conditions of work, and quality of vice."

Dr. Carothers acknowledged the com- lsions imposed by unions but stated t they are morally justified if the pur- ses of the union are clearly designed serve the needs which workers inevi- ly have for group decisions, provided tain safeguards are continuously oper- ve.

'Because I believe that in certain in- strial situations the union shop, prop- y safeguarded, can be more productive social values than other forms of labor ganization, I am of the opinion that should not be required or forbidden by v. Whether there is a union shop or t should be left to agreement by man- ement and labor through the process collective bargaining. The so-called ght-to-work' laws are, in my opinion, hindrance to freedom because they limit e scope of collective bargaining. They ually make the open shop compulsory. doing so they deny the social values hich are obtainable through the properly eguarded union shop."

NEW DATING SYSTEM

No, you haven't missed an issue of your Supplement—even if this one *is* dated October. From now on, TOGETHER, published in mid-month, will carry the date of the following month.

reedom Communion

When veterans' groups in Amityville, Y., planned an Independence Week servance without mention of religion, e Rev. Norman A. Hall, pastor of First hurch, decided the principal ingredient a salute to democracy was missing so challenged the community to support Freedom Communion service.

He received enthusiastic response and this year marked the third successful service with persons of many faiths, including Roman Catholics, partaking of the sacrament the Sunday before Independence Day.

Veterans' color guards placed the flags and their chaplains participated in the service. The mayor delivered a brief message.

Fete Dr. Rohrbach

The Rev. Edgar B. Rohrbach's 25-year pastorate in Mountain View, N. J., was celebrated at a reception in the church's new $175,000 education building. His community service includes membership on the Red Cross executive board and the Wayne Historical Committee. He is nationally known as a gladiolus grower.

Will Tour Europe

Bishop Frederick Buckley Newell left September 14, with Mrs. Newell for a two-month tour of 11 European countries.

As national chairman of the Methodist Committee for Overseas Relief, he will study administration of funds contributed by American Methodists and will inspect schools, hospitals, and mission stations supported by the Methodist Board of Missions.

On September 21, he will dedicate a new hostel built by the Methodist Committee for Overseas Relief in Linz, Austria, and on October 12, he will preach in the morning at Wesley Church, Brussels, and in the afternoon in the Protestant Pavilion at the World's Fair.

Bishop Newell will visit Denmark, Poland, Austria, Yugoslavia, Switzerland, Czechoslovakia, Germany, England, Belgium, Sweden, and Norway. He may also spend two days in Finland where Methodist ministers are reported in need of additional financial support.

In Austria he will be accompanied by Bishop Ferdinand Sigg, in Yugoslavia by Dr. John D. Metzler of the World Council of Churches, in Poland by the Rev. Josef Szczepkowski and in Czechoslovakia by Dr. Vaclav Vancura.

He will return to New York November 19.

Use Art Prints

Prints from the Metropolitan Museum of Art and other famous collections are exhibited in the Little Art Gallery of the Ridgewood (N. J.) Church. Paintings by the great masters are displayed with special attention to religious observances such as Easter and Christmas.

Idea for the community cultural project originated with the Rev. Arthur Brown, pastor, with the help of Mrs. George A. Hastings, chairman of the art committee; Robert Scott, art teacher; and J. Kenneth Loughry, treasurer of the Metropolitan Museum. A display is planned from the Cloisters, also one of stained glass windows from the Luther Studios in Paterson.

Art committee chairman, Mrs. George Hastings, admires part of the Ridgewood Church's collection of prints in its community cultural Little Art Gallery project.

Christian Triumph: Newburgh News

True Christian spirit in acceptance of a Negro pastor is acclaimed by the Newburgh, N. Y. News, in a story by Genie Boisseau, feature writer who tells of an inspiring visit to his church. Rev. Johnson serves two predominantly white congregations.

With hardly a ripple on the quiet waters of community life, history has been in the making in Modena and Clintondale, N. Y.

For nine months a 28-year-old Negro student of Drew Theological Seminary has been pastoring a flock of 268 Methodists, only two of whom are of his race.

Bishop Frederick Buckley Newell, bowing to the wishes of the parish, appointed the Rev. George T. Johnson pastor of the churches.

This triumph in practicing Christianity stands out in church history of our nation. It is the only instance of a nonintegrated congregation so large being served by a Negro pastor.

"Not enough praise can be given the people of Clintondale and Modena for their demonstration of living by the basic principles of Christianity," was Mr. Johnson's comment. "They have been color blind in Christ's conscience."

Joseph Hasbrouck, Sr., a trustee of the Modena Church for many years, put it this way: "I don't see how we could have taken any other course if we were the Christians we professed to be. We liked Mr. Johnson from the beginning. He rings true."

A Sunday morning visit to the Methodist church in Clintondale at 9:30, or to the Modena church at 11:15, when Mr. Johnson is conducting the service, may explain the action of the members.

Newburgh News

The Rev. Johnson, his wife and daughter.

Mr. Johnson's demeanor is reverent and unaffected. His prayers are compassionate and all-inclusive of the trials and hopes of his people. As he steps into the pulpit to deliver the sermon, another facet of his personality is revealed.

Frequently the minister's sermons are illustrated by anecdotes of his experiences as a navigator in the Air Force, which he served as a first lieutenant during the Korean War.

Mr. Johnson does not preach. He speaks personally to every member of his flock, as the warm, rich quality of his voice reaches all parts of the church. One of the members of the congregation remarked: "Mr. Johnson's first four sermons were on love. He has always stressed kindness and forgiveness. I think that was one of the reasons we liked him so much.

"From the first the majority of the members wanted him here. But there was a small group which was not in cord. Instead of speaking bitterly them, or taking the attitude that church could do without them, Mr. Jo son told us we must try to love and und stand them." Another member declar "The church is stronger than it ever w and we have increased the attenda since Mr. Johnson came to us."

Asked why he elected to study for bachelor of divinity degree at Drew Th logical Seminary, where there are than 10 Negro students, Mr. Johnson plied: "I was sponsored by my chur Trinity Methodist in the Bronx, which in the New York Conference. So it w logical to select a seminary nearby. considered two others. But I felt Dr could give me the best training. I had any thought in mind of serving in integrated or a nonintegrated church. knew I should go where I was sent."

Mr. Johnson first conducted a service the Clintondale-Modena Parish in Octob as a supply pastor.

"Dr. Pearson (the Rev. John M. Pe son, D.D., superintendent of Newbur District of The Methodist Church) did tell us until Mr. Johnson had been he twice, that he was a candidate," said member of the congregation. "When learned that, we asked Dr. Pearson petition the bishop to appoint him to o parish."

Plan Reunion

Acquaintances will be renewed wi old friends and former pastors October at the South Shaftsbury (Vt.) Chur where the first Old Home Sunday w be celebrated. The date coincides wi the Fall Foliage Festival sponsored the Burlington Merchants' Association.

Troy District Superintendent Tarren F. Ogden will preach at 10:30 a.m., a a buffet luncheon will be served follo ing the service.

Chairman Ellen L. Mason recalls t interesting bit of financial history:

"In 1871 the 12 local Methodists f that the rental of $1.50 for use of t Unitarian Church basement was exor tant. They decided to build their ow church and the present site was obtain for $10. The sum of $3,500 was rais and in 1872 our present church w erected. In 1893 it was remodeled an of course, modern conveniences have be added."

A minister aids municipal planning. The Rev. Earl L. Hampton, left, secretary of the Warren County regional planning board, takes part in a county-wide conference with, from left, Mayor Arthur W. Paini of Phillipsburg; Martin J. Rody of Community Planning Associates, Inc.; Shipman Pursel; and Donald Stansfield, supervising planner for the state planning board. Mr. Hampton has been praised for his work on the board.

OCTOBER, 1958 Vol. 2, No. 9-10

TOGETHER is an official organ of The Methodist Church, issued monthly by The Methodist Publishing House, 740 N. Rush St., Chicago 11, Ill. Publisher: Lovick Pierce.

Entered as second-class mailing matter at Post Office in Chicago, Ill., under Act of March 3, 1879; additional entry at Nashville, Tenn. Accepted for mailing at special rate in Section 1103, Act of October 3, 1917, authorized July 5, 1918.

Subscription: $3 per year, single copy 35 cents.

New York Area Edition—Bishop Frederick B. Newell. Editor: Mrs. Margaret F. Donaldson, 150 Fifth Avenue, New York 11, N. Y.

NEW HORIZONS

What happens to the contents of a cor-
rstone?

At Ellenville, N. Y. a collection of
ms placed in a copper box when the
urch was built in 1858 was examined
d returned to a water-tight container
th 1958 memorabilia—to be opened
rhaps in 2058.

Contents of the box included an
57 penny, the 1856 *Discipline,* New
rk Annual Conference minutes of
56, a list of building-fund contributors,
opy of the Ellenville Journal and some
identifiable papers damaged by mois-
e. In the relaid and rededicated stone,
original items are cached as well as
1958 penny, centennial photographs,
ograms, current newspapers and the
est *Discipline.*

The centennial also included a pro-
sion of parishioners in 19th century
costume, an anniversary service with
District Superintendent John M. Pear-
son preaching, and an exhibit of his-
torical treasury at the Ellenville Library.

• Ground has been broken for a new
edifice in Wethersfield, Conn. The
$160,000 building will contain a sanc-
tuary, office, pastor's study, parlor,
kitchen, fellowship hall and classroom
with educational and recreational facil-
ities on the lower level.

• An addition has been completed at the
Cutchogue (N. Y.) Church which houses
the church offices and pastor's study.
Improvements have also been made at
the parsonage.

• The new contemporary-style church in
Plattsburgh, N. Y., was consecrated
September 7 with Bishop Newell, Dis-
trict Superintendent Walter Whitney and
Pastor Lawrence Larrowe participating.

• New education building at Blooming-
dale, N. J., was opened by District
Superintendent Harold N. Smith after
the consecration ceremony. The $100,000
building provides 10 classrooms, audi-
torium, kitchen, all-purpose meeting
room.

• Construction of two new dormitories
has started at Drew University. Total
cost of the units, designed for 110 men
and 132 women, will be $1,082,000 of
which $925,000 is to be covered by
Federal loan from the Housing and
Home Finance Agency. The new build-
ings will permit Drew eventually to ex-
pand its undergraduate enrollment to
700, nearly double the average registra-
tion in recent years, according to Presi-
dent Fred G. Holloway.

• Pledges of about $75,000 of the needed
$110,000 have been received for the new
Methodist church in Fairfield, Conn., re-
ports the Rev. Donald S. Stacey. Ground
was broken in June.

t Bloomingdale, from left: Former pastor Jeffrey Hopper, lius Troxler, building chairman; Dr. Smith and Rev. Jaeckel.

Lounge of new women's dormitory to house 132 Drew University coeds is shown, with a future addition sketched at right.

850 momentos are examined at Ellenville by, left to right, Harold Zanorik, building chairman, the Rev. Clifford Albertson, Benjamin Terwilliger, board president, and John Zanorik.

A new $160,000 church in Wetherfield, Conn., will include a number of attractive and comfortable rooms for recreation, as well as a pastor's study and office and kitchen facilities.

Hits Catholic Ban

Sharp issue has been taken by the Rev. Clair E. Carpenter of Adirondack Community Church, Lake Placid, with a ban placed on a local theater by St. Agnes Roman Catholic Church for showing "And God Created Woman."

While deploring the showing of the picture which he terms an affront to decency and morality, Mr. Carpenter, who was joined by an Episcopal colleague in issuing the statement, adds: "We deplore with equal vigor any attempt at censorship by a self-appointed group."

The Protestant clergymen state that they agree with the Roman Catholic aims in this matter but not with their methods.

"We have faith that our people, having come under the sway of Christ, will not want to see such a picture," it was stated. "The responsibility for viewing it must fall back upon the individual in the exercise of his free will."

'Elder' Problems

What might be termed older problems for older adults were discussed at a Troy Conference meeting of older adults at Green Mountain College, Poultney, Vt.

Discussion topics for the four-day session included legal and financial problems they are apt to face; also modern treatment for adult health problems.

Confirm 32

Largest class on record was confirmed at Drew Church, Carmel, N. Y. The 32 youngsters passed a tough written examination and each was required to turn in a project. Families make a big event of confirmation, said Pastor George Weyland, "because there is nothing more important than joining the church."

Cite 3 Choirs

Three youth choirs at Christ Church, Glens Falls, total 150 members who are disciplined to faithful, prompt attendance as well as expertly trained to produce inspiring music for the worship services. Mrs. Robert Myers, the director, requires written excuses for absences, suspends members for irreverent behavior, forbids hair ornaments, crinoline slips and corsages.

Members receive certificates after one year of service, pins after two years, and are cited for promotion to an older choir. Said the Rev. Joseph N. Loper, "They are well trained, enthusiastic and a source of inspiration to the ministers and worshipers."

Dedicate Organ

Westhampton Beach Church has dedicated a new carpet and an electronic organ for which 242 members had raised $6,500.

The church boosted its membership 20 per cent in one Sunday when 40 persons united with the church.

The Circuit Writer

Ground was broken June 29 for Alaska Methodist University and the young people of the Northport, (N. Y.) Church played a prominent part in it—in absentia. They donated the chrome-plated spade with which Bishop A. Raymond Grant and President-elect Donald F. Ebright turned the first spadefuls of earth.

The Rev. W. Carlisle Walton, Jr., of Raleigh, N. C., formerly of West Orange, N. J. has been named director of television ministry development of the Methodist Television, Radio, and Film Commission in Nashville.

Dr. H. F. Graham, member of the Board of Managers of the Methodist Hospital of Brooklyn and formerly a consulting surgeon on the staff, died June 21 at 78.

Dr. Ralph W. Sockman of Christ Church, New York City, was keynote speaker July 17 at the opening session of the Southwide Conference on Family Life at Lake Junaluska. Dr. Sockman's radio program, National Radio Pulpit, has been cited by the General Federation of Women's Clubs at its 67th convention for excellence of program dedicated to spiritual values.

The Hyde Park, (N. Y.) Church is celebrating its 125th anniversary.

Vernon B. Hampton of Staten Island has been elected New York Area Vice-President of the Association of Methodist Historical Societies of the Northeastern Jurisdiction to succeed the Rev. Robert H. Dolliver of Greenport, N. Y.

New members of the board of directors of the Bethel Home in Ossining are Miss Elizabeth Luce of Delhi, N. Y., Mrs. Harold Cookman of Middletown, N. Y., Mrs. Newton J. Flemming of Newburgh, N. Y., and Mrs. Edward Thorndike of Montrose, N. Y. A history of the Home was written by the Rev. Dr. Henry Whyman for the cornerstone.

Dr. Ralph Lanier Hunt of Mount Vernon, N. Y., is assisting in the preparation of material which the General Board of Lay Activities will distribute for Laymen's Day October 19. Dr. Hunt is now on the professional staff of the National Council of Churches.

Pastoral work in a tuberculosis hospital is described in the summer issue of the New York State Council of Churches Reporter by the Rev. Dr. Lionel R. Driscoll of Saranac Lake, part-time chaplain at Ray Brook State Hospital.

President Fred C. Holloway of Drew University was named chairman of the newly-established Council of Protestant Colleges and Universities at a quadrennial convocation in Des Moines, Iowa.

Four young members of Memorial Church, Sycaway, Troy, N. Y., were cited at a morning service because of honors they received at Troy High School graduation. Leah Coonley, an honor student, had made the greatest pupil co tribution to music; Kennedy K. Rober won a Rotary Club prize, a regen scholarship and an Honor Society certi cate of merit; Bruce Ducat received th Harvard Alumni prize as the outstandir boy in the junior class; and Sarah L Derrick won the Elmira College K Award as the outstanding girl in th junior class.

President Edward W. Seay of Ce tenary College for Women, Hackett town, N. J., has been awarded th honorary degree of Doctor of Laws b Tennessee Wesleyan College. He als holds a doctor of pedagogy from We Virginia Wesleyan.

Rev. Edgar N. Jackson of Mamaroneck N. Y. was lecturer July 7-11 at the Vi ginia Conference Pastor's School in Black stone, Va.

Mrs. James K. Mawha of Maplewoo N. J. was interviewed on "Our Pro estant Heritage" August 17 on WRCA TV.

A simulated Congo village was fe ture of the last of four Sunday sessior of a School of Missions at Calvar Church, Dumont, N. J. At the othe programs women appeared in the co tumes of Bolivia, Korea, Sarawak, an the Belgian Congo.

Officers and members of Metropolita Community Church, New York Cit held their annual retreat at Drew Un versity.

Two first-year students at Drew Thec logical Seminary have received $50 scholarships for outstanding qualities c leadership and promise of unusual com petence in the pastoral ministry. The are Douglas M. Lawson of Newpo News, Va., and Ronald E. Sutton c Madison, N. J.

New York East Conference plans it second-annual alcohol institute October 24 25 at Holiday Hills Inn, Pawling, N. Y The Rev. John Bardsley is registrar.

Lt. Col. Roy M. Terry, New York Eas Conference chaplain, has been trans ferred from Andrews Air Force Base Maryland, to Air Force Headquarters ir Washington, D. C. He was named Ai Force Chaplain of the Year.

Charles Wesley Grande of West Windsor, Vt., has been awarded a scholarship by the Methodist Board of Education for graduate study at a teachers' college.

The Rev. Robert B. Thomas is director of the United Stewardship canvass sponsored by the Schoharie County Council of Churches.

One of the area's smallest churches, the nine-member church at Cornwall Bridge, Conn., has dedicated a new organ, gift of Zion's Hill Church in Cannondale. The 148-year-old structure installed electric lights last year and now plans extensive renovations.

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